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# A Peep into the Spiritual Unconscious

*(A Philosophical attempt to explain the Phenomenon of Dreams)*

BY

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Printed at INDIA PRINTING WORKS, 50, Nesbit Road, BOMBAY 10.

To  
**Mr. Ahmedbhoy Fazalbhoy Currimbhoy**  
B.A. (Cantab), Bar-at-Law,  
has this book been affectionately  
Dedicated.



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## PREFACE

During my career as a student of Philosophy I was led to read a number of books on Buddhism, as a result of a casual remark by my teacher that Buddhism was purely an ethical religion. Within a short time I was so much influenced by the simplicity of this system that I was contemplating to make this system the subject of my life-interest and be a convert to this religion. I could not imagine that a person should believe a certain religious system to be the best and yet profess to belong to some other system outwardly. But I must confess, that before that time I had not made any systematic study of the Qur'an or of any other scripture. My position was that of 'a seeker after truth,' practically believing in no religion. Study of Philosophy had helped to shatter all that could be traced to the early influences of an Islamic environment. Philosophy, which upto the first decade of the twentieth century was decidedly materialistic in its tendencies and outlook, had given me the impression that the world of physical environment was the only world in which we lived or in which we could aspire to live. Economics, which was my subsidiary subject for the degree examination, had confirmed my first impression created by Philosophy that the economic values were the only real and reliable values, in the terms of which we could count and calculate the usefulness of the few years of our life on this planet. On this state of my mind, which

was washed clean of all its early associations by the study of Philosophy and Economics, the ethical aspect of Buddhism left a very deep impression. In the year 1918, the world was visited by a calamity in the form of the pandemic 'Influenza,' which at the time of its early inception baffled the great medical authorities. Colleges and institutions were closed and students had to go back to their homes. The condition in big towns, where medical aid was easily available was not so bad, but in small towns and villages, where medical aid was not easily available, the condition of the people was intolerable and the roll of mortality very high. Whenever a villager fell ill, partly on account of the fear of the disease and partly for want of medical help, proper nursing and proper precautions, the more serious complications of Pneumonia or Typhoid appeared and the result in most cases was fatal. Medical practitioners having no time even to attend the patients in towns, could do nothing in the matter. In my town I organised a small party of my friends for the relief of the villagers. We contributed a small sum from our pockets to purchase the necessary medicines usually prescribed for the disease at that time. We formed a party of four friends and divided the work amongst ourselves, one carrying the provisions for the lunch of the party, the other carrying the medicines, the third working as a compounder while I worked as a doctor, diagnosed the complications, and prescribed and administered the proper medicine. After a short time the people of the town organised

a relief society, collected funds under the guidance of the late Qaḍi Muhammad Sulaiman of Mansurpur, a great scholar and author of a large number of books including the immortal book '*Rahmatu-l-'il 'Alamin*' (the life of the Prophet in Urdu). Our party began to work under the organised society of the town, but the village relief work was still carried on by us, only that now we had not to spend money for the medicines from our own pocket. Now I found an occasion to come in contact with the late Qaḍi Sahib and through his actions and words happened to learn a good deal about Islam and its meaning. We continued this relief work for about two months during which our party prescribed and administered medicine to thousands of village people. Sometimes I had to hold a patient in my arms in such a way that I was directly inhaling his breath. Though I did not take any special precaution against infection before starting, I never got an attack of Influenza. It was this fact that was the turning point in my life. It directed my attention to the fact that the Forces of Nature were not blind, and that there must be a system, different from the purely blind orderliness and sequence of the material atoms. In other words this fact created in me the consciousness of a Spiritual Being, guiding and directing the destinies of the world. Perhaps, the idea might soon have passed out of my mind and my protection from the disease might have been explained by the Immunity Theory, but then an occurrence took place which altogether changed my trend of thoughts. At this time,

one night I saw the Prophet Muhammad in dream as has been described by me in the appendix. This dream changed the whole course of my life and shockingly awakened me to the possible existence of much higher values than merely economical or physical ones.

:

It was in 1927, after seeing the holy Prophet in a vision for the second time, that I was led to the definite belief in an intuitive manner that the dreams of a person were somehow related to his *spiritual unconscious*. From that time I began to study the scientific works on the theory of dream, but found to my disappointment, that excepting a few oriental books which were written on the supposition of the truth of my view, the modern tendency was in the reverse direction. The classical work of Freud 'The Interpretation of Dreams' proved to me of immense value inasmuch as I came to know how much work was so far done in this field. The works of Jung, Manacéïne, Rivers, Myers and Wundt helped me a good deal in understanding the relation of dream with a number of important problems. The main clue to my theory was, however, supplied by my personal experiences. It was the actual fulfilment of my dreams that helped me to fix the real function of dream in relation to life. In the meanwhile appeared the 'New Introductory' Lectures' by Freud, in which he had modified his views about this phenomenon and had come nearer to my point of view. The first edition of Dunne's book 'An Experiment with Time'

was published several months after the outlines of my book were completed. Dunne had drawn a number of inferences similar to mine, but my method of treatment was different from his. Therefore, I felt encouraged to publish the present work, in the hope that my inferences would not look so wild and startling as they might have appeared before the publication of his work.

*Condensation, displacement, distortion* and many other aspects of dreams have not been treated in the following pages, as these aspects have generally been discussed by almost all writers. If this humble attempt proves to be of some use to the investigators of this phenomenon and gives them a chance to find out the significance and function of dream in a new direction, not investigated so far, I will regard my time and labour as well spent. I believe the progress of the human species is definitely proceeding in the spiritual direction, and I shall feel satisfied, if this book succeeds in turning the attention of a few persons towards the investigation of spiritual facts.

I am very much indebted to my sincere friend Dr. U. M. Daudpota, M.A., Ph. D., who was good enough to go through the manuscript and correct the proofs. My thanks are also due to my friend Mr. J. E. Saklatwala, who kindly supplied me with several books of reference.

M. M. Zuhuruddin Ahmad.





## CHAPTER I

### INTRODUCTION

The phenomenon of dreams is as important and vast as the phenomenon of consciousness and no less mysterious. It is rather surprising, therefore, that the science of Psychology should have said so little on this subject while it has done so much of work about consciousness. From one point of view this seems to be quite natural, for we always begin to think about that which is uncommon and mysterious more readily than that which is comparatively more common and familiar. This means that unfamiliar and uncommon things appeal to and attract our attention more easily than familiar and common things which we often come across in our daily life. Dreams, being associated with sleep, which is comparatively less familiar to us than our waking life, attracted the attention of scientists earlier than the problems of waking consciousness, which having been considered as something ordinary and natural, failed to attract the attention of the students of Psychology at an early date. But, once consciousness became the central object of enquiry, all those phenomena which were considered alien to it were neglected, the phenomenon of dreams being one of them. This explains why Psychology neglected this topic for a pretty long time, in spite of its having been noticed by the

scientists much earlier than consciousness itself. But none can deny that the phenomenon is of very great importance in solving some of the critical problems of Psychology.

The question of *personality* is the most important of them. Personality is believed to be incessantly active. How it works when consciousness has ceased to function at the time of sleep, as the popular thought believes, is not an unimportant question for a psychologist to investigate. A correct view of the nature and function of dreams is sure to enlighten us a good deal about the nature and form of the activity of personality.

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Another problem which is likely to be helped by a correct solution of dreams is the phenomenon of *spiritualism*. A great deal has been said in favour of and against the claims of Spiritualism. Very valuable facts have been collected by its supporters and a number of theories have been suggested to explain them. But the central question of *spiritualism* is whether *personality survives death*. Belief in some kind of survival is very old, and religious literature in favour of this belief is overwhelming. Modern spiritualism has advanced on the old vague belief, firstly, by raising the problem of determining the definite form that the existence of personality adopts after the death of the body, and secondly, by making a definite statement about the relation that continues to exist between personality after the death of the body and the world of the living at large. It is

particularly the later question that has helped to make *spiritualism* so popular. A correct theory of dreams will help to solve the problems of *spiritualism* particularly its central and popular question, viz., how far is it possible for personality to continue to exist after its connection with the physical organism has ceased? If personality can be active in sleep when evidently the connection between the organism and consciousness is diminished, how far can this activity continue after the bond of relationship between the two is still further relaxed, as it is believed to be, after death?

Another problem of great importance which a correct theory of dreams may help to solve is that of the relation *between the physical organism and the conscious activity*. The problem is very old and a number of theories have been advanced for its solution. But ever since Practical Psychology has been instituted as a special science, all the previous explanations, which were merely of a theoretical nature, have become of very doubtful worth. New difficulties of the problem have been brought into prominence, therefore, new explanations must be sought. A correct theory of dreams may enlighten us on the relationship existing between the physical processes of the organism and its conscious activity. Moreover, it may also tell us something new about the nature of *consciousness* itself. How consciousness controls the organism under different circumstances is the chief

question for determination by a psychologist, and this point is sure to be cleared by a correct theory of the nature and function of dreams.

Neither psychologists nor physiologists nor pathologists have so far been able to give us a correct idea about the *nature and function of sleep*. A number of views have been offered on the question, but none of them seems to be satisfactory. Therefore, the phenomenon of sleep, like so many other phenomena of every day familiarity, still remains a mystery. There was a time, when sleep was considered to be the result of fatigue and the toxins produced by the working of the physical organs. During sleep the organism was conceived to recoup the effect of its wear and tear, and to remove the poisonous ptomaine. This explanation was only suitable to the times when the mind of thinkers was full of ideas conceived after machines, which, having newly been introduced into the industrial world, were calculated to revolutionise the whole system of society, as well as of thought, and as such were considered to be the model and ideal for all explanations. The idea of electricity presents another illustration of a similar kind in our own day, when the concept of electricity is thought comprehensive enough to explain and represent phenomena like those of atomic and even mental activity. It is not unlikely if in the near future some other concept might be discovered to replace even the concept of electricity for the purpose of explaining the delicate problems of matter and life.

Experiments have been performed to show that waking for long periods does not necessarily cause exhaustion or tiresomeness, from which it is clear that sleep is not meant only to recoup the wear and tear of the physical organism. Nor can it be true that sleep is merely a result of habit. It is inconceivable that a mere habit if it had ceased to perform any healthy function for the organism, should have been continued for such a long time, particularly when it entails so much waste of time. I believe that the usefulness of sleep must be greater than the waste of time involved in it, otherwise it should have been discontinued long ago. Sleep as providing rest for the mind is no more tenable than the view that it makes up physical loss caused by continuous working of the organism, because it has been established beyond all doubt that the activity of the mind does not cease working during sleep. If it continues to work during sleep then it will be interesting to learn what its real nature and functions are.

Another question closely related to the problem of personality is that of *prophecy*. Astrology is almost obsolete, and on the whole its influence on scientific knowledge, particularly on the science of Medicine, has been unwholesome. The days of prophets like David, Christ, and Muhammad are long forgotten. But the weather diviners and political foretellers are still known as prophets. The way in which most of us believe in the opinions of the weather prophets and commercial experts is indeed surprising. It is said by one and all, that this is the age of experts, and they can say anything

they choose, and we simply believe them unquestioningly, perhaps, because we have no time to sift the truth out of their statements. But it is not clear why people make distinctions between the experts of one branch of knowledge and another. It is quite possible that side by side with the political diviners there may be religious diviners, often perhaps with a deeper knowledge of their science, who are able to see into the distant future and foretell occurrences far off in the abyss of time. I do not, however, propose to justify any theological theories or religious beliefs. My object is only to point out that the *depths of personality are unfathomable and its flight illimitable*, hence, it is not too much for it to look beyond the veil of time and unravel a few of its mysteries. It is highly probable, therefore, that a correct theory of dreams, in unfolding the nature of personality and its activity, may as well guide us to the solution of the long thought for, but now long-forgotten, phenomenon of *prophecy*.

In short, a correct view of dreams is bound to be of great help in solving a number of problems connected with the *Psycho-Physiological* phenomena. Many scholars have worked in this domain, and have left for a student numerous facts connected with this field of research. The names of Delbœuf, Binz, Hildebrandt, Haffner, Scholz, Pfaff, Radestock, Volkelt, Maury, Jodl, Dugas, Fechner, Burdach, Strümpell, Calkins, Manacéine, Rivers, Jung, Dunne, and Freud are particularly to be remembered with gratitude

by all students who want to do any work on this subject. My object is to analyse briefly the prevalent theories of dreams and after criticising them to offer my own suggestions about the possible solution of the phenomenon.

### DIFFERENT THEORIES OF DREAMS.

Psychologists have held many different views about the nature and the cause of dreams. We can divide these views into three chief groups :—Organic Theories, Image Theories, and the Theories of Suppressed Consciousness. Recently a new theory of mathematical nature has been expounded by Mr. J. W. Dunne in his famous book 'An Experiment with Time.' He has attacked the problem directly and has attempted to explain the curious phenomenon of *prevision*\* involved in dreams. He has analysed very thoroughly the mathematical concept of *serialism*, and has tried to use this concept in the service of the explanation of the dream phenomenon. I will discuss this explanation after having considered the Psychological Theories mentioned above.

Organic theories in one form or another are very popular among the Positive Psychologists as well as among the public. Therefore, we shall take them up first and try to find out how much of truth is contained in each of the forms of this group, and what is the value of this group for understanding the real function of dreams.

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\* The idea that dream is a *prevision* was also suggested by Jung, and was based by him on more relevant psychological grounds than the *serialism* of Dunne.

## CHAPTER II

### ORGANIC THEORIES OF DREAMS

"Dreams come from the stomach," is a very popular and well known saying. This means that the dreams are the result of certain organic changes which are constantly going on within our physical organism. I have not used the term 'organic' in its limited psychological sense in which it is usually used to indicate the source of organic stimuli, but in its wider sense in which it stands for any stimulus which originates from the physical organism. In psychology we generally limit the use of this term only to the vegetative aspect of the organism, that is, we use it only in relation to those bodily changes which are connected merely with the vegetative parts and their functions in the physical body. I use the term here to stand for all kinds of changes whether related to sensory stimuli or to the internal physical excitations, arising from the organism in general. I have extended the sense of the term so as to include in it all those theories which explain the phenomenon of dreams as the result of bodily changes.

External and internal stimuli are believed to produce dreams similar to the stimuli presented. Most of us often experience such dreams. A few drops of water sprinkled on the face of a sleeping person give rise to the feelings of heavy rain in his dream ; or removal of the wrapper produces the feeling of being stark naked ; or a slight movement of a



limb may create an idea in the dream that one is running at a high speed.

Freud<sup>1</sup> has enumerated four main sources from which the material of all dreams is drawn, and the same four forms he has utilised for the division of dreams :—

- (1) External (objective) sensory stimuli.
- (2) Internal (subjective) sensory stimuli.
- (3) Internal (organic) physical excitations.
- (4) Purely psychical exciting sources.

I have treated the first three sources under the Organic Theories. So, I will take them up one by one. The fourth source I have taken into consideration under all the different theories and have attempted to show that this source can best be explained according to the view suggested by my own theory.

#### **External Stimuli (Objective sources).**

Jessen has collected a number of such dreams as are traceable to accidental objective stimuli. He states the position thus: "Every indistinctly perceived noise gives rise to corresponding dream pictures; the rolling of thunder takes us into the thick of battle, the crowing of a cock may be transferred into human shrieks of terror, and the creaking of door may conjure up dreams of burglars breaking into the house. When one of our blankets slips off at night we may dream that we are walking about naked or falling into the water. If we lie diagonally across the bed with our feet

extending beyond the edge, we may dream of standing on the brink of a terrifying precipice, or of falling from a steep height. Should our head accidentally get under the pillow we may then imagine a big rock hanging over us and about to crush us under its weight. Accumulation of semen produces voluptuous dreams, and local pain the idea of suffering ill treatment, of hostile attacks or of accidental bodily injuries." <sup>2</sup>

The argument of the resemblance between a dream and its stimuli would be confirmed, if by systematic presentation of stimuli we could succeed in producing dreams similar to them artificially. According to Macnish, Giron de Buzareingues is said to have made such experiments, and arrived at similar results. Maury <sup>3</sup> has reported his own observations on dreams produced in himself and they coincide with the observations of Jessen quoted above. D'Hervey, Weygandt and many others have tried to produce dreams experimentally, and they have all arrived at almost similar conclusions, that is, whatever may be the other elements in a dream, at least the part played by the external stimuli in producing it is very conspicuous.

### **Internal Stimuli (Subjective sources).**

Many authorities of repute believe that along with external stimuli the part played by subjective stimuli in producing a dream is no less important. In almost all the recent works on the ætiology of dreams this is given an importance equal to the external stimuli as a source of dreams. "An

important part is played in dream illusions by those subjective sensations of seeing and hearing which are familiar to us in the waking state as a luminous chaos in the dark field of vision, ringing, buzzing etc. of the ears and specially irritation of the retina. This explains the remarkable tendency of the dream to delude the eyes with numbers of similar or identical objects. Thus we see spread before our eyes numberless birds, butterflies, fishes, coloured beads, flowers etc. This is also the root of the great fondness of the dream for the most complex animal figures, the multiplicity of forms readily following the form of the subjective light pictures." <sup>4</sup>

John Müller and Maury and after them Ladd, <sup>5</sup> in order to judge the importance of the subjective stimuli in producing the dreams, practised to acquire the power of suddenly arousing themselves without opening their eyes, a short time after having fallen asleep, with a view to getting an opportunity to compare the sensations of the retina with the dream pictures just vanishing out of their memory. They assure us, that there is a very close connection between the pictures of the retina and the outlines of the dream. In the words of Ladd "The clearly printed page, which I was reading in the dream resolved itself into an object which appeared to my waking perception like part of an actual printed sheet looked at through a little hole in a piece of paper, from too great a distance to be made out distinctly." Ladd believes that we hardly see a visual dream which is not based on material furnished by this inner condition of the stimulation in the retina.

### **Physiological Explanation of Internal Stimuli.**

It will not be out of place to mention that some physiologists like F. E. Canes have tried to support the theory of internal light on the basis of a broader physiological explanation of the chemical composition of the organism. According to such writers the internal light is caused by the *phosphorescent* nature of the body. "The visual aspect of dreams", in the words of Dr. Canes "or how we see light, colour, and form, is thus, to my mind, made quite clear when we come to study the lights existing or developed in the organism. From the nature and composition of the body it is physically certain that they must be present. Phosphorus emits light; so do calcic sulphide, boric sulphide, chalk, silk, teeth and other substances. The emission of light is one of the properties of protoplasm. Phosphorus enters largely into the composition of the human body, being present as phosphates in the bones. It exists in muscle as a combination of phosphoric acid. It exists as phosphuretted fat in the lecithin of blood corpuscles, and of nerve and brain tissue. As oxygen is being constantly conveyed to these phosphuretted tissues, light will certainly be generated. Pressure on the globe of the eye, even in the dark, will produce phosphenes, which appear as flashes of light or pale luminous centres, with circles of one or more colours. In a dark room with our eyes closed, we see that area of dim light, called 'the proper field of the retina,' across which many see dim moving figures and shades of colour, which blend and

dissolve fantastically. Therefore, from the chemical reactions involved, from biological analogy, and from physiological and pathological facts we have good reason to believe that there is actual light produced within the body itself." To complete the analogy he adds further: "Many plants including some cryptogams are luminous. A large portion of animal nature is phosphorescent, of which we have familiar examples in the glow-worms and fire-flies. The light given out by phosphorescent animals is usually pale bluish in colour, but red, green and purple has also been noticed. The nature of this light is always monochromatic. The causes of phosphorescence are probably various. Some animals get luminous from feeding on putrid phosphorescent matter, as fish and mollusc. Human cadaver (dead body) is phosphorescent. In rare conditions luminous sweat is seen in the last stages of phthisis, and in those persons who have eaten putrid fish."<sup>6</sup>

### Psychological Explanation of Internal Stimuli.

This theory, although satisfactory from the physiological point of view, does not take into consideration the contribution of the neuron to the production of this internal light. Nor does it explain the contribution of internal stimuli from auditory, tactual or motor sources. Some psychologists, on the other hand, have gone to the other extreme in suggesting that dreams also like hypnagogic visions are involuntary and purely dependent

upon the fatigue or other conditions of the neuro-cerebral system at the time of their experience. Weygandt,<sup>7</sup> for instance, describing his own experience of hypnagogic visions in childhood, says they are specially associated with the fatigue of nerves. In this case similar auditory phenomena could also be produced by closing the ear, which showed clearly that such visions were not purely the result of physiological conditions of the organism. Similarly Prof. C. L. Herrick, the editor of the *Journal of Comparative Neurology* in the same journal of July, 1895 under 'Hallucinations of Vision in Children,' says that such visions are involuntary. Similarly, Schröder Van der Kolk observed that a change of position in bed would efface such visions and also that they may be dissipated by the application of a cold compress to the forehead. In the same way Delaunay, in a communication to the Society of Biology of Paris in 1882, pointed out that a layer of cotton wool on the head by raising the temperature would make them vivid and intelligent. This shows that the phenomenon depends upon the amount of blood flowing to the brain and other conditions of the neuro-cerebral system present at the moment, rather than merely constant chemical conditions of the organism.

**Stimuli from Internal Organs** (Organic sources in the limited sense).

Our internal organs hardly remind us of their existence during their healthy state. But during some excitation of a

peculiarly high intensity or during their disease they become the source, sometimes, of very painful sensations. Strümpell has declared on the basis of very old experience, "Mind, during sleep, becomes far more deeply and broadly conscious of its connection with the body than in the waking state, and it is compelled to receive and be influenced by stimulating impressions originating in parts and changes of the body, of which it is unconscious in the waking state." <sup>8</sup>

Who does not know that a heavy stomach might contribute to the production of dreams of depression, and that a weak heart might cause dreams of a fearful death? This theory of the origin of dreams is greatly favoured by the medical authorities. Even Aristotle believed that it was not improbable that the dream might draw our attention to the morbid and pathological condition of certain internal organs. <sup>9</sup> Morbid Dreams are the mainstay of this theory, therefore, we will discuss them in a greater detail.

### **Morbid dreams.**

Pathological dreams were long since divided by Macario into three chief groups<sup>10</sup>:—1. Prodromic Dreams, which precede disease, or *anxiety dreams* as they are sometimes called. (2) Symptomatic Dreams, which occur during the course of disease. (3) Essentially Morbid Dreams, in which the dream constitutes the main feature of the disease. To these three classes may be added a fourth proceeding mainly from mental pathology. (4) Dreams directly

connected with the mental disturbances like hallucinations in insanity.

Macario was probably the first writer to deal with this subject from a scientific point of view. The last two topics have also been fully dealt with by W. A. Hammond in "A Treatise on Insanity," 1883, pp. 234-261 and by Cabanis in 'Rapports du Physique et du moral', Paris, 1824.

### *PRODROMIC OR ANXIETY DREAMS.*

In the books on dreams we find a number of prodromic dreams recorded. For instance, a man who had suffered from inflammation of the eyes when in Egypt, some ten years later, when living in another country, suddenly began to dream every night of different places in Egypt. At last inflammation of the eyes showed itself and served to explain the dreams.

Again, a man dreamed that he was bitten in the leg by a mad dog; on awaking he felt nothing, later an ulcer appeared on the spot where he dreamed he had been bitten.

Macario dreamed that he had a severe pain in his throat; on awaking he felt well, but a few hours subsequently was attacked by a severe quinsy.

M. Terte, a Minister of Justice under Louis Philippe dreamed that he had an attack of apoplexy; three days later he died suddenly of that disease. In other cases persons have dreamed of deafening tempests, or of becoming dumb,



and on awakening have found that they actually were deaf or dumb. Insane obsessions are sometimes preceded by such dreams. Hack Tuke records the case of a gentleman who dreamed that he had committed a criminal offence and was arrested, he awoke and was relieved to find that it was only a dream, but a few days later he became insane and actually committed the offence in question.<sup>11</sup>

Even in our own days there seems to be no dearth of examples when the dream suggested a line of diagnosis to the medical attendant of a person, about the nature of whose disease the medical authority was in doubt or suspense. Tissié cites from Artigues the history of a woman of forty-three years who during several years of apparently perfect health was troubled with anxiety dreams, and in whom medical examination at a later stage discovered an incipient affection of the heart to which she succumbed at last.\*

### *SYMPTOMATIC DREAMS.*

Symptomatic dreams have not been scientifically investigated except by Dr. Sante de Sanctis, who has devoted a volume of two hundred pages to the sleeping activities in epilepsy and hysteria, examining 53 cases of grave hysteria, 45 of slight hysteria and 90 cases of epilepsy. He sets out to enquire whether not only in insanity but also in hysteria

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These illustrations have been collected from different books on dreams, specially from those of Macario and Manaceine.

and epilepsy there is what may be called a 'nocturnal syndrome' or group of characteristic signs belonging to the disease and assisting in its diagnosis and prognosis. He has collected a large number of detailed facts and has come to the conclusion that it is really so. The dreams of the hysterical are often really romantic and dramatic while in the epileptic they are but panorama, visions, and rapid scenes. But there are no specific epileptic or hysterical dreams.

### *PURELY MORBID DREAMS.*

Essentially Morbid Dreams include all those phenomena which are now commonly called nightmares. Ordinarily, they are associated with disturbed sleep, specially with dyspepsia, fulness of the stomach and the eating of indigestible food late in the evening, because they act mechanically by interfering with the action of the diaphragm, so indirectly with the circulation of blood in the brain.

The physical symptoms of such dreams according to Hammond include groaning, flushing of the face, neck and chest, cold perspiration, especially on the forehead and sometimes a general trembling of the whole body. The respiration is particularly disturbed and the breathing stertorous, the pulse being rarely disturbed.

The psychic symptoms are chiefly made up of fear together with a feeling of utter helplessness. The dreamer is engaged in a struggle and is trying to bring his muscles into action, but they are powerless and he feels helpless to

escape from his foes who consist of all sorts of animals or demons.

### *DREAMS AND INSANITY.*

Krauss, 'a famous psychiatrist, found the origin of dream as well as of deliria and delusions in the same element, that is, in the organically determined sensations.<sup>12</sup> According to him there is hardly any place in the organism which might not become the starting point of a dream or delusion.

"Dreaming" according to Wundt "may be called a normal temporary insanity." Diderot also insists upon this connection. Cabanis gives Cullen the credit of being the first to point out the similarity between the phenomena of dreaming and those of delirium. Wright has shown, that the insanity of the poet Cowper, to some extent, owed its character to a dream. Féré gives a case where hysterical paralysis followed a dream.<sup>13</sup> A young man of twenty-two, when once driving with his wife, happened to crush a child. He was seized with horror by the shrieks of the child. Same night he started up in his sleep crying "save the child, save the child." This was repeated every night sometimes several times in a night. It was always difficult to awaken him, and when awakened he could remember nothing. He told his wife that he was tortured by frightful dreams and that the image of the injured child never left him. This went on for two years and then he began to get epileptic attacks and soon fell into a complete state of dementia.

In another case a young man began to be tormented during his sleep by dreams, in which he imagined he was being strangled. He thought his comrades were playing tricks on him, which was disproved. Finally, he became insane. Persons thus obsessed by dreams are usually with difficulty awakened and often have a tendency to fall into an intermediate state between waking and sleeping. They, perhaps, possess from the outset a comparatively feeble and inactive consciousness.

Maury observed a servant-girl who was obliged to go to sleep with a lighted candle in her room, for she found that the light drove away the horrible and grimacing faces which regularly tormented her in darkness. Thus light seems to have a healthy influence on senses in general, since it removes the apparitions and hallucinations, not only of the eyes but also of other senses. Schmidt-Rimpler points out that even in normal subjects, who on account of eye disease have been placed in dark room with bandaged eyes, a kind of delirium appears, but exclusively in people of feeble consciousness, which tendency is removed on their being brought back to light.

So far as the subjective life of the neuro-cerebral system is connected with the circulation of the blood, it sometimes happens, as I have pointed out above, that hypnagogic images, hallucinations, and delirium generally may depend, to some extent, on the position of the body. Pinel describes

a case in which auditory hallucinations appeared as soon as the patient lay down and disappeared as soon as she rose.<sup>14</sup>

Thus, from a careful examination of the morbid dreams or of the dreams caused by the internal or external stimuli, it is quite certain that the organic sensations exert a great influence on the production of dreams but the law, that may explain the relation of the two, has not so far been clearly stated or ascertained by any one.

By comparing a series of similar dreams M. Simon tried to formulate certain rules regarding the effect or the mode of operation of the organic sensations on the production of dreams.<sup>15</sup> While Vold undertook to prove experimentally the influence of bodily sensations caused by changes worked in a single territory.<sup>16</sup> He made experiments by altering the positions of the sleeper's limbs and compared the resulting dreams with such alterations. He concluded from all these experiments that the influence of organic sensation on the production of dreams was considerable.

Now, we are in a position to analyse and understand the implications of all these theories that can be classified as *Organic Theories of Dreams*. They emphasise the importance of one or other of the following three elements : External sensory stimuli, or Internal sensory stimuli, or Internal organic and pathological excitations, or any two or more of these three combined together. .

The theory which emphasises the external sensory stimuli as the source of dream is right in so far as it points out that the mind has remained in constant communication with the material world even during the sleep. Researches made in this direction clearly prove that the dream world is not totally cut off from the waking life.

Thus, the view of Burdach<sup>17</sup> and even of L. Strümpell<sup>18</sup> that in dream the mind is completely alienated from the outer world and is controlled by psychic impulses, which are absolutely different from the regular and normal principles of waking life, cannot be accepted in face of so much scientific evidence. This theory deserves a careful consideration inasmuch as it appears to satisfy the requirements of science as well as of common belief.

Those who emphasise the second and the third elements as the causes of dreams are perfectly right inasmuch as they point out that the relation of consciousness with the body and organism in general becomes deeper and more extensive during the sleep than during the waking hours.

But whichever of the three elements you choose as the final explanation of the phenomenon of dream, there are certain real difficulties in each case which do not allow us to accept them as the best solution of the problem. So far as they all relate dreams to the organism and involve common elements, I would simply point out those common defects from which they all suffer.

Firstly, they usually discuss only the origin of dreams and do not say a word about the most important question of the *function* of dreams. In explaining the nature of a psychological phenomenon, or even in the case of a physiological or biological phenomenon, the most important problem does not usually take the form, what *stuff* is this thing made of, but what is the *use or function* of such and such thing in the scheme of things or in the scheme of life? The things in general and the living organisms in particular perform certain functions during their existence, in the light of which they are always explained. I do not propose to minimise the importance of anatomical or physical descriptions of organisms, or the description of chemical reactions of molecules on organisms or among themselves, but what I propose to emphasise is the importance of life, its activity, and its *ultimate utility* or *metaphysical value* as the chief essence of living organisms. The difference between a living and a lifeless thing consists in the comparative ease with which the parts of the former try to keep up the whole, and in the comparatively greater activity with which they perform certain functions to keep up the whole going, and in the peculiar way *they contribute to the continuation of life of the organism to which they belong*. Moreover, the activity in the former case is comparatively self-started, proceeding from within, and is sustained with the help of internal sources of energy, whatever the nature of this internal energy may be conceived to be. As dream

is purely a psychological phenomenon, it must be treated from the standpoint of function. Therefore, any theory which omits to solve the mystery of its function in life is a very poor solution of the problems related to it. Moreover, as it is closely allied to the phenomenon of consciousness which is nothing but a pure function, it is necessary for any correct theory of dreams to discuss the question of the function which it performs in the life of the organism or consciousness to which it is related.

The second defect from which the theories of this group suffer is, that they do not take into consideration the direct psychological sources. It is a well known fact that in a large number of cases dream is evidently the fulfilment of a desire. In such dreams usually the desires of hunger and thirst are more prominent than other desires arising from higher needs. It is on account of this reason that some writers on this theme have quoted them to support the Organic Theory particularly relating them to the third group mentioned above. But the third group of organic sensations cannot really explain the dreams of the nature of wish-fulfilment, because such dreams cannot be produced without the active co-operation of the will. In other words, such dreams involve an element which cannot be simply explained by saying that it is the result of mind's coming in closer touch with the physical organism. If such dreams should have been experienced only in relation to the desires of hunger or thirst then this explanation could be said to have some



semblance of truth. But they often give hints to the solution of grave problems involving highly developed intellectual processes. Therefore, it is difficult to say whether any one of the Organic Theories can in any sense explain such facts to our entire satisfaction.

Aristotle, the great pioneer of scientific research divided dreams into two kinds. "Firstly, those which were influenced by the present or the past: they embraced, (a) insomnia which immediately produces the given idea or its opposite, as hunger or its satiation, and (b) those which elaborate the given idea phantastically as the nightmare or epiphantasies. Secondly, those that, on the other hand, were the determinant of the future. To this class belong (a) direct prophecies received in dreams, (b) the foretelling of a future event, (c) the symbolic, or the dream requiring interpretation (somnia)." <sup>19</sup> In fact, there is hardly any human being on earth who does not remember to have ever dreamt such dreams as he found actually fulfilled in his future life in the real world. This class of dreams, therefore, is too important and too numerous to be easily overlooked. Organic Theories do not take this class of dreams into consideration at all. In fact many of the dreams which I have quoted under Prodromic Morbid Dreams are of this nature, only that the Organic Theories do not attempt to explain satisfactorily this aspect of such dreams.

Organic Theories, moreover, use the term *organism* in a limited sense, as equivalent to only a certain bundle of

organic matter occupying a portion of space. In the case of human species certain facts of moral or social values, like those of *honour*, *beauty*, and *good* come to assume a special importance. But such facts cannot be associated with any specific machinery of the physical organism, from which the Organic Theories draw the material of their dreams. Take, for instance, a dream in which one dreams of the vindication of one's honour. To what machinery of the physical organism will such a dream be related? Does it arise from the gastric, the muscular, the pneumatic, the sexual or the peripheral, the five sources of internal sensation stated by Krauss to be the only sources from which a dream arises? This means that in the case of human beings and human consciousness to which the dreams are related the concept of *organism* must be understood to mean something like *self* with all its *psychological*, *moral* and *spiritual implications*. It is only in this sense that this view of the origin of dreams may be said to have any plausible appearance, but unfortunately none of the supporters of this view seems to have fully realised it.

Again, there is the phenomenon of *common dreams* or *collective dreams* that are dreamt by many persons in common. The physical organism being peculiarly individual such dreams would not be explicable on the basis of this theory until the term organism is extended to include *psychological*, *moral*, and *social sources* as well, over and above the mere machinery of a heap of organic matter. a bundle

of muscles and other sensory centres, because it is only from such sources that human beings can be said to derive common experience which can explain common dreams.

We now turn to the consideration of the Image Theory of Dreams; which outwardly seems to be free from the defects of the Organic group, inasmuch as it claims to be supported by direct psychological facts.

## CHAPTER III

### THE IMAGE THEORY OF DREAMS

According to this view dreams are caused by the revival of the pictures of the objects perceived by us during our waking hours. When we are awake our memory works subject to the control of reason and practical interest, but as this control loosens during the sleep, different images of our waking perceptions are revived, if the same nervous paths are excited during the sleep due to any cause. These images are not necessarily identical with the original impressions, but are often blurred and mixed up with one another according to the nervous paths that happen to be excited.

#### Memory and Dreams.

This theory attempts to explain dreams on the basis of memory and imagination helping to revive the sensory impressions of the waking life. The function of *memory* in the psychology of consciousness consists in interpreting and assimilating new perceptions. Whenever an object is perceived, memory is exercised to recognise it and the process of recognition consists in classifying it as similar to certain other objects previously recognised and thus already in the possession of *Psychic*. So long as it is not so recognised it remains as foreign and stands out as distinct from the lot already stored in memory and does not fit into the scheme of conscious knowledge. Thus, the function of *memory*

consists in bringing the past impressions to work on the present ones. The supporters of this theory believe that when the nervous paths previously excited by actual perceptions during the waking hours are excited during the sleep due to any cause, we experience dreams similar to those perceptions perceived by us during our waking hours. Memory, according to this view, continues to perform its function during the sleep and causes the dreams. But, during the sleep it works in a way different from that in which it does during the waking period, inasmuch as at that time it is not controlled by active reason, practical interest and conscious adjustment of attention towards different objects. Therefore, the factors that determine the reproduction of images during sleep differ to some extent from the factors that control the reproduction of images during the waking period and the ordinary functioning of our consciousness.

### **Ego in Dreams.**

In dreams we are often the mere spectators of images and scenes which unroll themselves before us, without being intervened by our personality or *Ego*. Spiess has pointed out that we rarely have any notion of our personality in our dreams. This vagueness and confusion is always associated with undeveloped states of consciousness. Thus, children and idiots cannot understand the significance of "I"; instead they use more difficult expressions which involve more of imagery than intelligible signs. The same is true of savage

life and certain types of insanity. Every enfeeblement of consciousness in man involves a corresponding enfeeblement or ultimate abolition of the personal *ego*. In fairly deep sleep *conscious personality* is abolished. Dreams relating to such *personal references* are not easily recalled except later during the day-time, while the images of dreams can be observed immediately after waking, provided on awaking we do not change the direction in which the eyes are turned.

### Causal relation in Dreams.

The relation of *cause* and *effect* which is purely a logical law is absent from the dream. As pointed out by Helmholtz, this relation is impossible to be conceived by the thought unless consciousness is active. This is clear from the fact that children and barbarians have the tendency of associating similarly characterised objects as causally connected, as it appears from the folk-lore of different people. A number of superstitions rest on accidental or apparent resemblance. Absence of causality explains also the well known fact that we are not easily surprised in dreams. Spitta and Winter have pointed out, that because conscious thought and Logic are absent in dreams so astonishment is impossible, since astonishment occurs due to an idea of logical contradiction.

This also explains why the words we utter in dreams are not so absurd as images, because speech is the chief instrument of logical thought.

All these facts are adduced to prove that dream usually employs images and not more developed forms of intelligence like language and logical consistency for the expression of mental life.

### **Reproductive Memory.**

In this theory the most important question, however, will be what are those laws that govern the working of memory during sleep as distinguished from its ordinary working during the waking period of life. Robert,<sup>1</sup> Hildebrandt,<sup>2</sup> Weed-Hallam<sup>3</sup> are of opinion that in a dream the impressions of a few days preceding are doubtlessly recollected. Nelson, an American author, in an article entitled 'A study of dreams' in the American Journal of Psychology<sup>4</sup> is decidedly of opinion that the impressions most frequently found in dreams date two or three days before. Swoboda<sup>5</sup> has even gone so far as to declare that the biological intervals discovered by W. Fliess broadly apply to the psychic activity as well; therefore, these periods are determinant for the appearance of elements in the reproduction of impression images in the dreams.

Another rule which governs the reappearance of images during sleep according to the view of the supporters of this theory, is the appearance of rather unimportant and uninteresting images to the exclusion of images considered important and interesting during the waking life. As Hildebrandt has put it, "It is remarkable that dreams do

not, as a rule, take their elements from great and deep-rooted events or from the powerful and urgent interests of the preceding day, but from unimportant matters, from the most worthless fragments of recent experiences or of a remote past." <sup>6</sup> Havelock Ellis expresses a similar view when he says, "The profound emotions of waking life, the questions and problems on which we spread our chief voluntary mental energy are not those which usually present themselves at once in dream consciousness. It is so far as the immediate past is concerned, mostly the trifling, the incidental and the forgotten impressions of daily life which appear in our dreams. The psychic activities that are awake most intensely are those that sleep most profoundly." <sup>7</sup>

Miss Calkins of Wellesley College, who carried on important investigations under the direction of Prof. Sanford of Clark University, also arrived at the conclusion that only unimportant events of recent life entered the dream and not the significant facts of serious nature. Ives Delage in *Revue Scientifique* of 11th July 1891, insists that important events enter into the psychic life of sleep only when they have ceased to occupy acutely the waking consciousness. Sante de Sanctis confirms the same inference. <sup>8</sup>

### **Presentation and Representation Dreams.**

Dreams, from the point of view of their relation to memory, have been divided into (1) those that are occasioned or accompanied by peripheral excitation and (2) those that



are due to central cerebral excitations. Spitta calls the former *Nervenreiz Träume*, and the latter *Psychische Träume*. Miss Calkins calls the former *presentation dreams* and the latter *representation dreams*. Hartley in his "Observations on Man," recognised this distinction when he divided the cause of dreams into (1) impressions and ideas lately received (2) present state of the body and (3) association.

The dreams arising from the first two sources of Hartley's classification, or *presentation* dreams we have already discussed under the Organic Theories. But *representation dreams*, involving the higher functions of memory, can only be dealt with under the Image Theory. Before we proceed to analyse the relation of memory proper to such dreams we should discuss briefly the contribution of the different senses to such dreams.

### **The Part Played by the Different Senses in Presentation and Representation Dreams.**

Presentation dreams connected with the visual sense are less frequent than representation dreams.

Representation dreams due to auditory stimuli are extremely numerous, some people dreaming immediately after the whispered suggestion has been responded to in the form of images.

Among dermal sensations, that sensation is most remarkably reproduced in dreams which is caused by the application of hot water bottle to the feet.

The senses of smell and taste are undoubtedly related to presentation dreams as it has been fully established by Maury's well known experiments mentioned above, but they are also closely related to representation dreams in most cases. Ribot <sup>9</sup> who investigated this point in sixty persons of varying class, age and sex found out that in not less than 60% of his subjects there was a distinct and pronounced tendency to revive voluntarily or involuntarily familiar smells, such as of some flowers or of carbolic acid in their dreams.

Professor Titchner has shown that we must recognise representative taste-dreams. Miss Hallen found that even after cleansing the mouth before retiring, a dream occurred involving taste images.

Common organic visceral sensations like fatigue, respiration, circulation, hunger, thirst, specially sexual desire and pressure of full bladder, play an important part in representation dreams. Full bladder, for instance, is frequently transferred into visions of rivers and lakes. Weygandt in his interesting little book 'Entstehung der Träume' records a number of such dreams.

Functional disturbances that of the heart or the respiration are often represented in the dreams in the form of being pursued by enemies or wild animals. Max Simon relates that once when subject to nervous palpitation, which was aggravated by the use of excessive tobacco, he frequently dreamt that he was pursued by enemies from whom he could

only escape after terrible adventures, only awakening to find his heart in violent action.

Professor Mourly Vold of Christiana has devoted special attention to the investigation of the part played by cutaneous and muscular sensations in dream visions. He finds that the position of the limb in the dream corresponds on the whole to its real position. But in dream we may transfer such position or movement from ourselves to another person. Such a fact is in keeping with the psychic facts of waking life, just as when seeing a fine dancer on the stage we automatically begin to move our limbs in imitation. Sometimes the limb is presented in the dream as an animal or monstrosity having some distant resemblance to itself. This phenomenon has also been explained in the same way as the change of personality.

Mr. F. H. Bradley<sup>10</sup> has discussed the causes of the failure of the dreaming consciousness to impress movement, except in slight degree on the tongue and fingers. He points out two reasons, which he regards as incomplete:— (1) comparative weakness of psychical states in dreams (2) the vagueness of ideas of active movement. But as numerous dreams, representing the vision of movement, of the person seen dreaming or of other personalities acting dramatically, have been recorded, it is not correct to say that dreaming consciousness fails to impress movement.

This theory casually attaches an importance to the sense of vision or sight. It is a well known fact that the

sense of sight is believed to be our most useful mental instrument, because it helps our intellect to rise above the space limitations. It is a sense that represents in us a power that can enable us to know about distant objects without actually coming in contact with them. It is for this reason that according to the supporters of the Image Theory of dreams the reproduction of the perceptions of every sense becomes translated into images or visions. If there is any sense, therefore, for perceiving the phenomena related to the *metetherial*\* world, it must resemble the sense of sight, although the resemblance will be only apparent. Seers and prophets have represented this resemblance by calling their spiritual experiences as *visions*. In fact, this sense of spiritual experiences, if possessed by any man, must be translatable into any sense auditory, cutaneous or sight.

Professor Freud<sup>11</sup> is of opinion that over and above the incidental reproductions of a few preceding days the dream often recollects earliest impressions of childhood and brings to light details from this period of life which seem trivial to us and which in waking life were considered long ago forgotten. If this is true that dream sometimes reproduces long forgotten memories, then the question of the distance of time intervening between the original impression and its reproduction in dream would become insignificant. This

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\* It denotes the spiritual or the transcendental world where the soul is believed to exist. It lies beyond the etherial world of our material and organic environment.

fact would also make the theory of W. Robert,<sup>12</sup> that dreams are intended to rid our memory of the useless impressions which it receives during the day, untenable.

Observations, carried on by Manacéine<sup>13</sup> on thirty-seven persons of varying age and intelligence give the following results with regard to the question of the reproduction of recent impressions of the senses in dream. (1) The more uncultured and confined a man's mind is, the more his dreams are marked by their illogical, uncouth and rudimentary character, and the more they are limited to the repetition of what the subject has really experienced during the few previous days. This tendency was found in the case of 80% of the undeveloped minds, while in the case of more intelligent persons the repetition of the recent waking life was very little. (2) An intellectual man's dreams tend to reproduce his personal development, while an uncultured men's dreams tend rather to reproduce his racial development, i.e., the general capacities of the neuro-cerebral system which he has inherited from his ancestors, and also the recent impressions which do not easily fit in with the general mental scheme, and consequently remain as unassimilated impressions.

### **Hypersensitiveness of Memory in Dream.**

Some writers believe that occasionally an abnormal heightening of memory occurs during sleep and such facts are revealed as lie outside the consciousness of the waking man. Various forms of paramnesia or delusions of memory

noted by Miss Calkins can be explained on the basis of such occasional risings in the sensitiveness of memory. Abercrombie, for instance, once tried for several days to recall a verse of the Bible which he had learnt as a child of seven. His efforts were unsuccessful, but one night in dream he saw the verse and the chapter of Jeremiah in which it occurred. The same author mentions the case of a bank clerk who in making up his accounts found a deficit of £ 6. He tried to remember in vain what mistake he had committed in the accounts. At night in the dream he saw that a stammering man demanded that amount of money from him. On awaking he reflected on the dream and was able to prove its accuracy. Again, Macario tells us of a son who having inherited a plot of land from his parents remembered to have been told by his father that he had bought and paid for the land, but he was unable to trace the title-deeds and was losing an action that was brought against him. On the night before the case was to be finally decided, he had a dream in which he saw his father who told him that the deeds were in the hands of a certain retired notary. On awaking he proceeded to the notary, obtained the deeds and won his case.

It can be concluded from this that memory becomes more active during sleep than in the waking state.

Thus in the psychic life of sleep we are brought into a vaguer and larger world than we are conscious of during

our waking life, perhaps the world of our once-forgotten past of the race. This may be accounted for by the transmission or the *continuity theory* of the germ-plasm as Weismann has called it or by the *idioplasm theory* of Nägeli.

Some writers like Manacóine have attempted to explain even the prophetic dreams on the basis of this occasional rising in the sensitiveness of memory during sleep. But however satisfactorily may this explanation account for the long-forgotten dreams, it fails to touch the real problem involved in prophetic dreams. They represent to us a situation in dreams which we are going to confront in our actual life at some future time. So the real question at issue about such dreams is how we can have a *prevision* of a situation which we have never met before, and whose record could not be traced to any nervous associations in the past history of the organism. Thus, no theory of memory which relies only on the reproductive aspect of memory can explain the real prophetic dreams. We shall return to this discussion a little later.

Whatever may be the rules governing the reproduction of memory images in the dream, at least one thing is quite certain that the part played by memory in the domain of this phenomenon is of considerable importance. This means that whatever theory we might finally accept with regard to the nature and function of dream, at least this much is quite certain that memory will have a very

significant relation to it. Memory serves the purpose of keeping up the unity and the continuity of the stream of our consciousness. Therefore, in explaining a phenomenon so intricately connected with consciousness as that of dream, it is of vital importance.

This theory, therefore, as opposed to the Organic Theories, emphasises the psychic and mental element in dreams. It implies that during sleep the psychic activity is more independent of external relations than during the waking hours.

This view is also useful in so far as it throws light on the phenomenon of memory, about the nature and working of which at least during sleep psychologists do not appear to be unanimous. It teaches us that nothing which we have once psychically possessed is ever entirely lost as Scholz<sup>14</sup> has so aptly pointed out. It gives us an insight into the workings of memory and tells us that the reproductive activity is unceasingly and constantly at work. Pilcz<sup>15</sup> has prepared a calculus of the appearance of dream in relation to the part of sleep mainly on the basis of this theory. He believes that intimate relations are demonstrable between the time of dreaming and the contents of dream, as the impressions reproduced in sound sleep belong to the remotest past, while those reproduced towards morning are of recent origin.

This theory brings out another important point that may help us, to some extent, to understand the nature of



*consciousness* and *personality* that there is a continuity and an intelligible unity in conscious life all through, which may lead us ultimately to some conception of personality and its activity.

Although this theory is free from many weaknesses of the Theories of the Organic group, yet it cannot be accepted as the last word about the phenomenon under discussion. Like the Organic View it emphasises the contents and the sources of the dream material. It aims at finding out the real source of dreams and does not say anything about the function performed by it in the life and existence of the self or consciousness to which it belongs. As I have pointed out in detail under the discussion of the previous theory it is a grave defect in any view which claims to explain a phenomenon so closely related to consciousness, which is more or less a pure function of a living organism, at least of those organisms that have arrived at a certain stage of development.

Again, like the Organic View it does not explain a large number of dreams which according to the division of Aristotle belong to the second category, i.e., those which refer to future events. As I have already pointed out some of our dreams come out to be true in our actual future. This theory altogether fails to account for such dreams. In fact, the chief defect of this view lies in this that it explains dreams on the basis of the past experiences of consciousness while the true nature and function of consciousness itself consists

in constantly referring to future and taking past into consideration only so far as it is related to the future.

Another defect of this view is that while setting the mental processes during sleep free from the controlling agencies of reason and self-interest which usually keep up the systematic go of consciousness during the normal waking hours, it does not provide a substitute for them. According to this view the ideation process becomes independent of reason and intellect during sleep, but it does not mention any other law that might serve the purpose of keeping a system and order in the flow of consciousness during the process of dreaming. Thus, there are only two alternatives left to us, either that dreams are mere illusions or that there is the law of association working, which binds together the different pieces of revived memory experiences. The first alternative has been suggested by eminent writers like Wundt<sup>16</sup> and Strümpell<sup>17</sup>. They think that dream is more or less an illusion produced by the reaction of the mind to the attacking stimuli in sleep. But it is hardly believable that consciousness which we regard as an embodiment of system and order should be constantly and regularly suffering from illusions, which we have been accustomed to regard as an abnormal and pathological phenomenon. There is hardly a man, young or old, who does not experience dreams. The number of nights in one month without dreams have been found to oscilate in the average between three and ten, while for some persons there is hardly a single night passing

without dreams, sometimes experiencing them more than once in one night. That a phenomenon of such a constant and usual occurrence should be an illusion is hardly credible. If dreams are regarded as illusions, then it is difficult to find any conscious experience which may not be called by the same name. In that case the whole conscious phenomenon would end in illusions. But if really illusions can be so enormous in our life then they should be regarded as belonging to the normal run of consciousness, and in that case the term should lose all its significance as an abnormal state of conscious experience.

If we accept the other alternative that the law of association continues to systematise the different parts of dream experience, even then it becomes difficult to explain under what interest it works. Agreeing with the exponents of this view that association does not function during sleep in the same way as during the waking hours and that the connection between different parts of experience in the former case is much looser than in the latter, the question still remains under what principle, and to what end, it continues to function. If there is no control of reason or personal interest in dreams as laid down by the supporters of this theory, then there must be some other principle which accounts for the continuation of the mental process, because association or even memory of which the law of association is only a corollary, never works aimlessly without any idea of achieving certain objects or ends usually connected with

the betterment of the self in future. If, therefore, the law of association continues to bind together the different parts of dream experience, then it necessarily follows that in all dream experiences there is always present some kind of reference to the betterment of self in future or to some other end. This reference appears to be implied as a background in all dreams. The importance of this principle shall be discussed in a subsequent chapter.

This theory does not give any satisfactory explanation of dreams which are of the nature of a wish-fulfilment, inasmuch as their specific nature consists in their inability of being experienced during the normal waking life. Memory can reproduce only those images which were ever experienced by consciousness, while the distinguishing character of such dreams is the experience of consciousness during sleep which it desired to experience, but failed to experience actually on account of certain practical difficulties in the way of its realisation of its desire. Evidently *will* plays an important part in the production of such dreams. Therefore, at least in the case of such dreams it shall have to be conceded that if at all memory works in their production, it works subject to the complete control of will or the active aspect of consciousness.

It is evident, therefore, that the Image or Memory Theory fails to explain a large number of dreams, emphasises the importance of the reproduction of past experiences of

consciousness, and creates a sort of confusion between dreams and illusions. It unnecessarily makes a difference between the guiding principles controlling the waking life and sleep, and attempts rather to define the ætiological aspect of dream than functional.

## CHAPTER IV

### THEORY OF SUPPRESSED CONSCIOUSNESS

Consciousness is selective ; therefore, only a few of the objects of perception succeed in catching its attention. That many are presented but few are chosen applies more to this phenomenon than even to the spiritual one, about which it was originally said. In this act of selection it passes over the claims of a large number of objects of perception which compete among themselves to appropriate its attention to the exclusion of all other impressions. The principle, which determines this exclusion or inclusion of objects of perception usually, is the dominating interest of the present moment. All those objects which are irrelevant to its present interest are checked from occupying the consciousness at that moment. Ultimately, this principle merges into the still broader principle of the *conservation or the economy of the conscious energy*, if I am allowed to call it by that name. But it is said that the mind registers, all these impressions which are presented but rejected, safely in the region of the subconscious, for future use if necessary. Not unlikely they form the basis of the hints suggested by *intuitions*, which we sometimes fail to account for, and which cannot be traced to any one of our conscious experiences, and thus could never have formed a part of our conscious memory.

#### **Suppressed Impressions in Dream.**

It is asserted by the supporters of this theory that it is these suppressed impressions which we experience in our

dreams. The contents of our dreams according to this view are supplied by these suppressed perceptions. During our waking hours they, it is said, are excluded from our consciousness because they are considered less important than those that are admitted, but as in sleep any such controlling factor is absent, they take possession of it and give free reins to imagination to work with them and use them in any way it likes. Since no impression which once affects any one of our senses is ever lost, but is carefully recorded though not utilised for the moment, it gets loose during sleep, when the salutary influence of practical self-interest is absent and takes possession of consciousness, in this way satisfying the will, to some extent, which was disappointed at the rejection of the perception, which probably it had keenly desired to get at. Dream, therefore, is a device of the will to give us false pleasant feelings which we failed to get during the waking hours, either on account of the inhibitory function of our consciousness, or on account of certain external limitations. How many things there are that we desire to achieve or possess but fail to achieve or possess on account of the resistance of other things or beings or on account of the physical limitations of our own powers ! According to this view dream supplies us with the pleasure of experiencing their mental achievement at least. Thus dream generally brings up into consciousness suppressed impressions, unfulfilled desires, and checked feelings. It is a curious design, the supporters of this theory would have us believe, to

balance and to make up for the sorrows, losses, disappointments, and unpleasant feelings of our waking period, and to give a chance to the rejected and suppressed impressions to prove their utility, which the consciousness was forced to reject during the waking life under the pernicious influence of the momentary occupation and interest.

### **Will and Dreams.**

This view implies that the will has its due share in the production of dreams, which the previous theories had more or less overlooked. It rightly emphasises the importance of will in the production of dreams. It explains without much difficulty such dreams as I have called dreams of wish-fulfilment, which remained more or less unexplained or at least difficult to explain on the basis of the previous theories. It is difficult to deny the occurrence of such dreams on a pretty large scale. Therefore, any theory that overlooks their importance or fails to give a satisfactory explanation for them cannot be accepted with any show of justice. This theory goes a little further, and not only explains them satisfactorily, but also tries to explain every dream by making it some form of wish-fulfilment. According to this view every dream is a sort of wish-fulfilment, though this aspect may not be very conspicuous.

This theory makes sleep a counterpart of waking life, and points out that those impressions which are not utilised during the waking period on account of their



incompatibility with the interests in hand, are used during the sleep. Thus, our sleep deals not with the primary interests of our existence, but with the secondary interests which are only meant to supplement our waking life. Sleep, therefore, is different, in its nature, function, interests, and ends, from our waking life. But this difference cannot be fundamental, since all our memories whether conscious or unconscious are intimately connected with the production of our dreams even according to the supposition of this theory. Hence, even according to this view, during our sleep we are not totally cut off from our waking interests.

### **Morality and Dreams.**

A large number of facts can be adduced to support this theory. There is hardly any person who does not often experience such dreams as, not to speak of admitting them to others, one would not avow even to oneself. So many of immoral dreams are experienced by sensible persons who, if told of these things during their waking hours, would simply abhor them. The cause of such dreams is said to be the reproduction of suppressed feelings, wishes and desires kept under check by our moral *censor* during waking hours. But, it is said by the supporters of this theory that as during sleep this *censor* does not function or at least its control becomes less strict, the tendencies that were kept under check by it assert themselves and succeed in engaging the attention of consciousness during sleep. Thus, it is said

that all immoral dreams support this explanation of the phenomenon, while no explanation which solely relies upon experiences of the waking life can explain such dreams, as no sane person would avow them to be his, or would ever think of them during his waking life. Such dreams can be only explained on the supposition that our suppressed feelings and tendencies assert themselves during sleep, thus bringing to our consciousness such desires as we would never think of while awake. Most of the immoral dreams, it is said, are of the nature of wish-fulfilment. The wish, it is said, need not be necessarily conscious or avowed. So long as such dreams satisfy some natural inclination they are of the nature of wish-fulfilment, for every natural instinct remains a dormant wish, so long as it does not find an outlet in some kind of activity.

Different writers have offered different explanations for this difference that exists between the moral tone of the waking life and of the dream. According to the main line of thought followed by Hildebrandt <sup>1</sup>, this difference of moral tone can be explained only by the presence of immoral impulses during the waking hours. According to him the source of the immorality of dreams lies in the evil impulses and the immoral tendencies which are kept in check during waking periods, but which assert themselves during sleep, showing the inner nature of the person who happens to get such immoral dreams. Thus dreams reveal the innermost recesses of our soul and show us really to

be what we are, and this we would never admit ourselves to be in conscious life. In this way, according to Hildebrandt, such dreams help us to judge and evaluate the moral estimation of a person.

Almost the same view is expressed by Kant <sup>2</sup> in his 'Anthropology,' when he points out that dreams lay bare for us our hidden dispositions, and reveal to us not what we are but what we might have been, if we were to have a different kind of education and training. In other words, according to this view, dreams reveal to us our checked desires and impulses which we should like to be actualised if we were not to have the benefit of moral and human education, whose chief function consists in keeping such desires and impulses under check by sanctions both moral and physical.

Radestock <sup>3</sup> also holds a similar view when he says that dream often only reveals to us what we do not wish to admit to ourselves, and that, therefore, we condemn it as a liar and a deceiver. Thus, according to the views of these writers dream shows the real, if not the entire nature of man by making the hidden psychic life accessible to our understanding.

But according to other authors of equally high rank the immoral dream proves nothing about the moral psychology of the dreamer, as it is not due to the psychic impulses of his own. The dreamer is not in any way the cause of it,

except that he is somehow or other cognisant of it, which proves nothing for or against the moral responsibility of the agent. Jessen <sup>4</sup> and Maury <sup>5</sup> hold this view.

From the ethical standpoint the latter view appears to be more reasonable. During waking hours a person deserves moral credit in proportion to the effort that he puts forth to suppress the temptations, evil tendencies and immoral impulses. If the temptation for committing some evil deed is strong, then greater energy will have to be expended in order to counteract it, and consequently greater control will have to be exercised in order to inhibit and check it. But if the impulse for an evil action is very strong, then its influence, at least temporarily, on the consciousness must have been strong too. The greater moral pressure might succeed in restraining it but the possibility of its repetition and reassertion will be great as well. Since, therefore, greater moral pressure, and greater ethical force are required, both in respect of the length of duration, as well as, in respect of intensity to keep such an extra-strong impulse under check, there is greater credit for suppressing it than for a temptation of ordinary intensity. Thus, these are probably stronger impulses which reassert themselves during sleep, i.e., those that could be checked with great moral force. If really the reappearance of the impulse during sleep is an indication of its suppression in waking, as the supporters of this theory would have us believe, then immoral dreams should be rather a measure of the moral nature of the agent than a proof of his

immorality, because their tendency for reappearance would always stand for their violent suppression, which as I have pointed out just now is a standard of the strength of the moral nature of the agent.

We can safely conclude from this discussion that immoral dreams are not an indication of the immoral nature of the agent; rather if there is any connection between such dreams and the person who experiences them it is just the otherwise. The question of morality with regard to dreams is not really relevant at this stage. It can only arise after we have determined the function of dream in relation to waking consciousness, because if there is no connection between waking life and dream, then the question of the moral tone of dream would not arise at all; but if some relationship between the two states can be established to exist, then the question of the moral tone will be of great importance and may be automatically solved if a cogent and sound theory is offered with regard to the nature and function of this phenomenon. Therefore, it seems proper to discuss at first how far this theory gives us a sound explanation of the phenomenon of dream in relation to the *organism* and *self*.

### **Unconscious self as an active Agent.**

This theory incidentally leads us to the belief that the unconscious self is much more vast than merely the momentary conscious activity and that this *submerged self* is not merely a passive depository of uncalled for impressions.

but an active agent asserting itself and giving a definite direction to the flow of mental life. Hence, according to this theory of dreams, human mental life goes much beyond merely helping and serving the survival of our physical organism. It extends the connotation of the term *possession* and *knowledge* much beyond the purely physical possession of physical things and the knowledge of merely external objects. This theory, therefore, may be of some help in giving us an idea of the nature of the *subconscious* and the *unconscious*.

### **Relative value of Will and Intellect.**

This view also helps us to understand, in what way the utility of will in life is vaster and deeper than merely the intellectual aspect of the mental activity. It rightly directs our attention towards the part played by will in the determination of our mental life. Perhaps, by pushing our study of this element of human mind a little further we may be able to find out how the human will meets, subscribes to or crosses the Ultimate Will of the Creator which may be regarded as an enveloping limitation of the finite will of human consciousness. From this point of view, the *will* and not the *intellect* is the key to the solution of the problems of creation, life and mind.

Evidently, therefore, the theory may guide us to some comprehensive view of personality, which may be deeper and truer than any of the views presented so far. Not only

the organic self, possessing, controlling and directing the objects of the physical environment, but also the deeper self involving social and spiritual tendencies in addition to merely physical activities, will be the true meaning of the idea of the *self* or *person*. Thus, in addition to the contribution of senses and memory to the formation of dreams, as it was pointed out by the first two theories, it brings into prominence the contribution of the will to the formation of dreams.

### **Different views of the Function of Dream.**

Nevertheless the question answered by this theory is of the formation and causation of dreams and not of their purpose and function in the economy of the mental life. Different views with regard to the function of dreams, for instance, the Freudian view that they serve the purpose of a safety-valve in the high tension and extreme strain of waking life, i.e., they make up for our actual failures and disappointments in real life, or the view of Davidson, Burdach, Novalis and others that they serve the purpose of mental recreation against the monotony and triviality of real life, and exercise those regions of the brain which are not usually employed in the waking state, can easily be disposed of as shallow and to some extent frivolous. These views about the function of dreams are based partly on the assumption that sleep is a counterpart of waking life, different from it in nature altogether, and partly on the view that the dreams are unreal and hallucinatory in their nature, only

intended to give us a false pleasure by a false suggestion that we possess an object which we had really failed to get during our waking life.

But if it can be proved that the mental processes working during the course of dream are not necessarily different from the mental processes of waking life and that a dream is not a false suggestion like a hallucination, then these different theories of the function of dreams would go overboard. Another view that is sometimes expressed about the function of the dream that it affords a protection to the brain against the destructive influence of time is partially correct in the physiological sense and is based upon a physiological explanation of the nature of sleep and follows from it. If sleep is intended to conserve the mental energy by stopping and suspending for some time the most expensive aspect of the organic energy that is by suspending the working of the consciousness, then dream being a necessary concomitant of sleep certainly helps the conservation of mental energy by preserving the sleep and by saving it from being changed into a waking state. But dream performs a still higher function than merely helping sleep, by directly switching the line of connection between the *dreaming self* and the *spiritual environment*, which is the ultimate source of supplying energy to a living organism in its efforts to persist and function.

Thus, like the previous views it also deals chiefly with the source and origin of the contents of dreams. All



these three theories are, therefore, explanations of one and the same aspect of the problem, i.e., the ætiology of dreams. Like the other two views it tries to base its explanation on the past experiences of consciousness, although it goes further than the other views inasmuch as it employs the stupendous phenomenon of the unconscious region in its service which neither of the two previous views did. But so far as this advance is only limited to the material, from which this view professes to construct the contents of dream, it does not really take us much further than the other views.

So far as the explanation of the prophetic dreams is concerned this view also suffers from similar disabilities as the two previous ones. Some people get more dreams of this nature than those of the nature of illusions, hallucinations, or those caused by insomnia or by other physical disturbances. Aristotle, <sup>6</sup> as I have already pointed out, went even so far as to say that direct prophecies could be received in dreams, while the foretelling of a future event through dreams he considered to be a commonplace thing. If such dreams are so real that every person would be able to testify their reality from his own individual experience, then any theory that fails to explain them cannot be accepted as a correct view about the phenomenon. Thus, we have to seek for an explanation which along with the dreams of the nature of wish-fulfilment and those caused by organic sources may also satisfactorily explain such dreams as appear to be of extraordinary nature but are of very common

occurrence, and were noticed early in the history of ancient thought.

Before we proceed to discuss the explanation of the occurrence of such dreams from the psychological point of view, let us analyse and examine the mathematical explanation of the same as given by Mr. Dunne in his famous book entitled 'An Experiment with Time.' His treatment of the subject is so fascinating, his method of procedure so clear and his statement of the problem so straightforward, that I wish to devote the next chapter to its consideration.

## CHAPTER V

### THE SERIAL THEORY OF DREAMS

#### Concepts of Space and Time.

The concepts of *space* and *time* as two abstract realities forming the background of all *existence*, in which all physical things move and have their being, were even known to the Greek thinkers of pre-Socratic age. The chief controversy among them regarding the nature of *space* was whether it was empty or filled up. On one hand, the actual experience or real facts about the pieces of space known to us revealed that every bit of it was filled up with some material object. On the other hand, the intellectually conceived infinite extension of the finite pieces of space could not be conceived as having been filled up with some material or the other. Some thinkers, however, had ventured to suggest the existence of some ethereal matter as actually occupying the infinite space, which could not be believed to have been filled up with any one of those forms of matter sensibly known to us. This controversy was based upon an imagined difference between the *objects of intellect* and *objects of sense*, since sensible phenomenon could not be conceived as having an infinite attribute. It was this controversy that was introduced in the Arabic works of science and philosophy through the translations of Greek texts. Similarly, the chief controversy about the nature of *time* among the Greek thinkers was whether it was *finite* or *infinite*. It was this

question that divided the Arab thinkers into the schools of *philosophers* and *theologians*. The former strictly following the authority of Aristotle declared the *universe* to be *eternal* or *infinite in time*, while the theologians held this belief to be incompatible with a belief in the eternity of the only Creator of this Universe. These controversies about the nature of *space* and *time* have been cropping up in the writings of modern philosophers and scientists now and then in one form or another. Different writers have differently interpreted and analysed these concepts, some analysing them physically, others psychologically and still others metaphysically.

### **Newtonian Universe.**

Leaving aside the purely metaphysical or psychological interpretation of these terms we find that since the days of Newton they have undergone a steady progressive change in their meaning. Newtonian calculations were chiefly based on a conception of the Universe composed of a changeless space and a uniformly flowing time. Newtonian laws of Physics assumed a universe whose total content remained constant for all Time. Not that the idea of change was unknown to Newton and his followers, since the theory that the change is the essence of the Universe is as old as Heraclitus, but the Physics of Newton's days being chiefly influenced by the atomic theory of Democritus, mainly emphasised the element of permanence involved in the constitution

of the physical world. Another factor that was responsible for the static Physics of Newton was the current classification of sciences into physical or empirical and mental or metaphysical. Physics was believed to belong to the first section of human knowledge, consequently Newton's effort was directed to exclude all those elements of knowledge from consideration which would setback his process of reducing physical phenomena to mathematical calculations. No doubt the introduction of the psychological factor into the physical explanation of the Universe would certainly have setback the process of the development of the mathematical Physics. Anthropologically the attitude of Newton was a reaction against the current theological belief in the supremacy and importance of man in the Universe. Immediately after the announcement of cold uniformities, about the nature of the Universe, by Newton and those of his mental trend, and the acquiescence of other physicists, *man* began to be considered as an insignificant creature, playing no part in the go of the physical world and having no place in the explanation of the vast Universe. Idealists, on the other hand, were not only not satisfied with this explanation, but were actually offering another extreme explanation of the universe in the terms of pure ideas. They were trying to retrieve the defeat which the human mind had sustained at the hands of the Newtonian school. Such idealists were decried and jeered at by the physicists.

### **Four-dimensional Universe.**

Fortunately for the science of Physics, the development of knowledge in the form of discovery of new facts and the invention of finer instruments of measurement and experiment, soon led the physicists to the belief that the Newtonian Universe just like the Euclidean Geometry was a pure abstraction, as much an imaginary and illusory supposition as may form the basis of any system of ideas. New facts and the mathematical calculations based upon them went to prove that the Laws of Newton just like most of the definitions of Euclid held true only in an imagined world, completely different from the actual and real world of ours. It was found that the occurrence of many events foretold according to the Newtonian calculations failed to occur at the predicted time. This discord between the actual facts and the facts deduced by the application of Newtonian Laws set the physicists thinking about the fallibility of those laws. It was not long when they found out that a universe constantly undergoing change, just as our real Universe is, cannot at all be explained through those laws which were framed on the supposition of the static nature of the world. Therefore, in order that the science of Physics may regain its lost status among the real sciences it must be based upon the supposition that the Universe involves as much of change as permanence or perhaps more. For this purpose the notion of *Time* was introduced in the explanation of space-relations. Thus, instead of a *three-dimensional space* of the

Newtonian Universe, we got a *four-dimensional Universe*, of Minkowski, in which the change plays as much an important part as the continuity and permanence. Hence, we have now an idea of *Space-Time continuum* just as in the Physics we only had an idea of the continuity of the three directions of *space*. It is to be remembered, however, that the concept of four-dimensions contains and involves within it the concept of pure *space*. In other words the Space-Time Universe is more vast than a merely Spatial Universe which is embodied in it. It is clear from this that if a person or an observer identifies himself with the Space-Time Universe or to use a metaphor, if he can stand at some spot in the vaster universe, he will certainly be in a position to observe an occurrence which is beyond the limits of the purely spatial universe. This means that the observer situated within the four-dimensional or Time-Space Universe can possibly observe an event which is at that time a future event for a person within the three-dimensional or only Spatial Universe. A similar relation would be involved between the two agents occupying any two universes of different dimensions, one of which is wider than the other.

It is to be remembered, however, that just as Newton had supposed a purely Spatial Universe, similarly, a Space-Time Universe is also an imaginary supposition intended to explain certain facts which could not successfully be explained on the basis of Newtonian supposition. Now mind is a very fertile source in this respect. It can suggest an infinitely

large number of dimensions as the constituents of the real universe. In other words, the science of Psychology offers an infinite number of currents and cross-currents of mental associations, each system forming into a unique whole, as the basis of the explanation of the real Universe. It can be said without fear of contradiction that the introduction of the element of Time as a dynamic element in the explanation of the world-phenomena was due to the recognition of the subject-matter of the group of Biological Sciences as representing a powerful elemental force in the creation and the continuation of the world. One step further, the recognition of the subject-matter of the group of Psychological Sciences as dealing with an important, perhaps the most important, aspect of the existence of our Universe is sure to revolutionise our views about the nature of the Universe around us.

### **Serialism in Time.**

It is this step forward that has been taken by Dunne specially with reference to the explanation of the phenomena of dreams. His method of the extension of the possible dimensions which can be supposed to explain the phenomenon of a vision of the future events in dreams is very easy, and its clue is supplied by the mathematical concept of *serialism*. In fact the theory of dream could have been explained by the application of the concept of 'finite series,' but since Dunne intended to connect the finite human observer with the Immortal, Infinite and Absolute Observer as the last supposed 'Term' of the supposed 'series',



he had to bring in the concept of 'Infinite series.' For this purpose he looks at mind as a real object consisting of an infinite series of time-relations. Time, psychologically considered, can easily lend support to the theory of *Infinite divisibility* of the *continuous mental activity* into an *infinite series of finite times*, which may be considered as *infinitely continuous* without a break when looked at as a whole, but each forming a whole by itself when abstracted from the rest and considered apart from its relation from the total whole.

Einstein's Theory of Relativity suggests the existence of a universe of  $n$  dimensions, in which an observer at any 'term' is related to the observer at any prior 'term' of that series in such a way that the future of the latter is open to the vision of the former. In other words, according to the Theory of Relativity the term future is a relative term, and consequently the future of A may be past or present to B and of B to C, if they are so related to each other that B is identical with a person who is watching the world from a higher dimensional point of view. But the question still remained how A could see his own future life sometime before the actual occurrence of the foreseen event in his own life. Thus, to make the theory of Relativity applicable to one individual, he analyses the concept of *time* with reference to the *mind* and arrives at the conclusion that *serialism* is involved in the nature of time.

From another point of view the problem of Dunne is that supposing human mind to consist of an infinite number

of observers arranged in a serial order, can any laws be discovered which may give us some clue to the nature of the 'series,' as " a series is a collection of individually distinguishable *items* arranged, or considered as arranged, in a sequence determined by some sort of ascertainable law." <sup>1</sup> Thus, if some laws can be ascertained to bind the different individual items, perhaps we may be able to know something about the nature of the 'Terms.' \* Thus Dunne proceeds to ascertain the laws that bind the series, and true to the nature of all mathematical reasoning he finds those laws involved in the analysis of the phenomenon under observation.

It is not, however, the explanation of the phenomenon of dream offered by Dunne, which seems to be the most important portion of his theory, but these are the implications of his explanation which are of real interest for a student of Philosophy. In the end he has drawn four important conclusions of his discussion which can be summed up as follows: 1. *That serialism discloses the existence of an individual soul,* 2. *that the analysis of the nature of this soul can explain evolution, sleep, death, etc.,* 3. *that there is a superlative general observer with whom we are geneologically related, in whom we are already absorbed,* and 4. *that the different human souls can have a common-to-all space field of three dimensions.*

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\* The individually distinguishable items of a series are called 'Terms' by Dunne.

The theory of Dunne is very comprehensive and attempts to explain a very large number of facts at once. It covers a vast field of known and ascertained facts and attempts to bind them according to a definite uniformity of mathematical certainty. It tries to explain in one sweep the most important and difficult problems of Physics, Psychology, Theology and Metaphysics. Consequently, the conclusions arrived at are answers to certain very complicated and difficult problems of these different branches of knowledge. The conclusions have a demonstrative and logical consistency which was lacking in the other theories discussed above. This, perhaps, may be due to the fact that those theories having been in the field for some time now had been judged and criticised severely in the light of advancing knowledge and newly discovered facts, while this view has not yet sufficiently been tested. Thus, its logical cohesion is still intact and has not yet been shattered by criticism.

The theory is very important, inasmuch as it opens a new field of research. It has suggested a new method of procedure in the domain of psychological group of sciences by pointing out that abstract mathematical concepts can be used for the explanation of the mental phenomena with great success. Mathematical concepts have been applied to physical sciences since the time of Galileo, and to biological sciences since the popularisation of Descartes' 'mechanical theory of life,' and in recent times we have been developing practical Psychology along the lines of mathematical

calculations. But in spite of the fast development of Psychology along this line it was never suggested by any experimentist that the mind or its essence could be explained through any mathematical concept. Thus, this theory is a distinct advance on all piecemeal applications of mathematical formulae to special abstractions of mental activity. This theory at once brings the science of Psychology in a line with physical and biological sciences by pointing out that the abstract concept of mind or its corresponding concrete concept of soul can be subjected to mathematical calculation and to uniform analysis, as much as the physical concept of atom or the biological concept of life. From the point of view of Philosophy, which abhors the separation of one part of reality from another, and attempts to bind the total reality into one common bond, this view is really a distinct service to the cause of knowledge. It points out that the common bond that binds together the different kinds of phenomena is mathematical in nature and consequently suggests that perhaps the ultimate nature of reality is also of mathematical texture, which can best be conceived through the concepts peculiar to mathematics. The belief which is found underlying this theory is as old as the time of Pythagoras. A belief in the capability of mathematics to explain the total reality was as much strong when the integral numbers formed the total contents of mathematics, as it is at the present day when its scope is believed to be vast enough to engross all the different branches of knowledge.

In the middle ages, under the influence of Pythagorean Mystic Philosophy attempts were made to explain the whole creation through the theory of *serial numbers*. Students of the History of Philosophy are aware how *one* was believed to have created the 1st. Heaven, and the 1st. Heaven gave rise to the 2nd. and so on, till the 10th. Heaven, the canopy of this globe came into existence. This fact is also well known that the Christians adopted this view *en bloc* in the form of the *Logos Theory*. Just as *one* being the simplest idea may lead to the existence of *two* or *three*, similarly, when looked at from the opposite side *three* may be said to involve *two* and go beyond it and *two* may involve *one* and go beyond it. Thus, Dunne's theory may be said to be a view just reverse to the *theory of creation* of the Middle Age Philosophers. I do not mean to suggest that Dunne's theory has anything in common with their fantastic and imaginary theory of creation, but I only want to point out that both involve the same underlying mathematical concept of *seriality*, although perhaps in the light of modern developments in Mathematics the concept may connote much more and may have a much richer content than it suggested to the early propounders of the theory of creation. But this comparison shows that mathematical concepts by themselves are empty realities, as much applicable to purely imaginary facts as to concrete facts of life and reality. This is true of all mathematical concepts which no doubt having a reality of their own are only formal in

their nature and can hardly be the characteristic of any thing concrete. But there is one characteristic of mathematical concepts, that when they are applied to any facts, they appear to give them a system, definiteness and consistency, and this is true of all those concepts that belong to the deductive sciences. It is on account of this property of such concepts that this theory seems to be systematic, definite and consistent. The logical consistency, which seems to be so evident in the treatment of the subject by Dunne, is due to the peculiar nature of the concept used. *Serialism* in Mathematics is a systematising concept, but it is very doubtful whether any *series* really existing in nature have a mathematical accuracy, unless they are artificially created for certain purposes and ends, with a definite view to the satisfaction of a certain law. A definite question may be raised. *Serialism* may express an important law, may be the most important law about the soul and mental phenomenon, but can it guide us to the essential nature of soul or mind? Can it satisfy the question, "what is the real nature of the soul and mental life?" Do the soul and the mind have anything in common with other realities which may be considered in series?

This point will be clear if we consider some concrete case of mental phenomenon to which *serialism* has been actually applied by Dunne during the course of his discussion. For instance, take the application of this concept to 'memory.' There is no doubt that our memory is

constantly growing with the constant accumulation of past experiences and there is no doubt that a memory used at a certain occasion is really a memory different and richer than the one used on the occasion of its last use. There is no doubt also that the memory being used on this occasion in a way involves as its part the memory of last time and goes beyond it. Therefore, it is perfectly true that we are dragging the whole of our past life to the present moment of our existence, and only if we can point and prove the eternity of this one aspect of our mental activity we can immediately decide one of the most important and difficult problems of our life, viz. that of the Immortality of Soul. But after all these truths about the working of memory have been stated and explained on the basis of *serialism*, how far have we advanced towards the understanding of the real nature of memory? All these truths were known by experience and the fact that they suggest that they can be viewed as a *series* does not add an iota to our knowledge of the nature of memory. In other words, no amount of systematisation of facts about a certain thing can really help us to understand its real nature. But this kind of systematisation of a certain aspect of the activity of a thing helps us to view that thing in relation to other similar things related to it by the affinity of a certain law. Dr. Bosanquet in his 'Essentials of Logic' states how once happening to visit the famous Blackmore Museum at Salisbury, he saw certain specimens of broken flints arranged in a *series*, which convinced

him that they were really stone-age tools made by man, while before that he was sceptical about them as he had seen only a few bad specimens of them and always believed them to be accidentally broken flints taken as stone-age instruments by some curious country clergyman. This instance is a typical example of the value of a *serial arrangement*. It enables us to understand the position of a 'term' in relation to the other 'terms' in a *series* by enabling us to compare and contrast it with the others. Thus, a *series* gives us a *relational* aspect of a certain thing from an external point of view. It is for this reason that the concept of *series* is specially useful in the domain of empirical sciences where statistics are of great value and comparison with other similar things is likely to suggest useful laws. No doubt every science can be partly treated as an empirical science, but it is really doubtful whether the full significance of ultimate realities, soul, mind, personality, and the Infinite Being can be understood through the arrangement of things in a series without taking into consideration the real and specific nature of each of the 'terms' arranged in a *series*.

The phenomenon of dream has been treated as secondary by Dunne. It only suggests to him an important problem about the nature of knowledge and it is this problem which accidentally suggests a solution for explaining the phenomenon of dream as well as the metaphysical problem of the existence of soul and God. Just as a few pathological cases of *hysteria* and *neurosis* led Freud to the



formulation of the method of *psycho-analysis*, similarly a few facts originally related to a special class of dreams, which were called prophecy-dreams by Aristotle, led Dunne to the discovery of *serialism* as an important attribute of time. His scientific explanation of the fact, why we have so far resolutely refused to accept the curious relation between our dreams and their subsequent fulfilment in actual life, is masterly, except that in the enumeration of the conditions which he believes to be responsible for the neglect of this apparent phenomenon, he fails to take into consideration that, perhaps, there may be some activity of the mind, other than the plain intellect, involved in the experience and the understanding of the dreams. In fact his suggestion, that we neglect most of our dreams because no link of association is present in the memory of dreams and of the waking period, could have led to the theory that we possess some sense of spiritual nature, which experiences *previsions* in the waking life as well as in the dreams. Perhaps, this fact has escaped the notice of Dunne because he looks at the whole phenomenon from below, from the point of view of physical sciences. It is a curious fact that the experience of such dreams does not at all depend upon the intellectual development. By my enquiries into the dream-life of many of my intellectual friends I have arrived at the conclusion that such experiences are not in any way connected with the development of intellect. While, on the other hand, I have come across many illiterate people whose

intellect is comparatively much less developed than others, and yet their experience of such visions in dreams or otherwise is much greater than many intellectual persons. It has led me to believe that the experience of such dreams is due to our possession of a sense or power apparently different from the intellect. This power is not altogether unconnected with the intellect. On the contrary, it is perhaps due to the possession of this power by us that we possess an intellect. It helps us to organise and systematise all the activities of our mind by bringing them together and by relating them to the ultimate personal unity. I call this power by the name of *Intuition*. In a way my concept of *Intuition* serves the same purpose of the systematisation of all mental experiences which is served by the concept of *serialism* of Dunne. It could not be otherwise, since our way of looking at the problem is almost the same. But since I have approached the problem directly from the point of view of Psychology and Spiritualism, the concept of *Intuition* seems to be fuller and more concrete, as compared with that of *serialism*, at which Dunne seems to have arrived indirectly through the application of a mathematical idea to a psychological phenomenon. Consequently, the latter seems to be more external than the former and appears to have been grafted from outside on a foreign material. *Intuition* has been arrived at by the analysis of the phenomena of consciousness, memory, suggestion, etc. and as such covers a vaster field in the domain of Psychology and rests on the recent

researches in the domain of the various branches of the Mental Science specially in the direction of the religious or spiritual aspect of consciousness. Dunne's conclusion that we possess a soul seems to have been drawn rather abruptly from the concept of *serialism*. The last 'term' in the mental series of time can hardly be distinguished from the 'Absolute.' As a matter of fact any thing can be posited as any 'term' of the 'time-series', which in their nature are purely abstract notions.

Perhaps, Dunne is not aware that there is a regular system of the interpretation of dreams among the Mystics, as I have pointed out in my book entitled 'Mystic Tendencies in Islam.' The mystics and saints often interpret dreams on the supposition that they foretell the future events. I have pointed out in the introduction of this book that the Qur'an and the Bible agree in quoting the dreams of the Prophet Joseph, which came out to be true in distant future. The Prophet Muhammad of Arabia after the morning prayers used to ask the faithful to relate their dreams without distortion or exaggeration and used to offer his interpretation of those dreams. He is reported to have said that correct dreams are the forty-sixth part of prophethood. The dreams seen by him during the first six months of his twenty-three years of prophecy came out to be literally true in his future life. It is clear from this that those people, whose power of *Intuition* was specially developed, had marked this phenomenon and the records of statements and

experiences of these great leaders of spiritualism cannot easily be dismissed as unscientific. Some great suggestions made by a great genius may be perfectly true, yet they may take centuries to be proved scientifically. This happened with the *atomic* theory of Democritus, with the Aristotelian conception of *evolution* and Socratic notion of the *Absolute Good* and so on. From this discussion I only want to emphasise that this power of *prevision* of actual occurrences of future in dreams or in waking develops with the exercise of those activities of mind which are useful for the development of spiritual or religious consciousness, like *concentration*, *contemplation*, and *meditation*. All these mental activities help the development of the mental power of *Intuition*. It was in fact the concomitance and the corresponding development of the spiritual consciousness and the power of the experience of such dreams which led me to believe that both are the result of the same mental power. When I began to read the 13th Chapter of Dunne's book I was confident that he would conclude this Chapter with an inference similar to mine, that we possessed some mental power like *Intuition*, which at once explained our dreams and also certain experiences of the waking life. But after finishing the whole book I concluded that two things deterred him from drawing this conclusion. Firstly, because he is anxious to avoid the use of any concept or principle which may lead to something not clearly known to the scientific world. That is, he has attempted to keep away from strange notions,

whose introduction, perhaps, he believes to be unscientific. He is anxious to explain a strange and curious phenomenon through the concepts well known to the scientists. No doubt it is usually safe to use, so far as possible, only the known *agents* in the explanation of new facts, but it should be remembered that sometimes a strict adherence to this principle leads to shallow explanation, and restrains the development and the progress of science and discovery. New elements and new agents are being constantly discovered as potent factors that bring about drastic changes in our conceptions of the Universe. The conception of Relativity completely revolutionised our ideas of the Universe, just as the knowledge of the existence of Radium and Helium had set us thinking anew about the nature of matter and elements, or just as the existence of the *electron* and *proton* forced us to revise the notions of *matter and energy*. Secondly, he seems to be anxious to avoid any relation of his theory or its implications to the Pseudo-sciences like Spiritualism, which for many a scientist have still to prove their existence and fundamental suppositions. In fact every science at the time of its start is of this nature, people feel doubtful about its ultimate likelihood of establishing itself on firm and scientific grounds, till there comes a time, when that science comes to be regarded as one amongst those which have already been ascertained and established on firm grounds. Physics, for a long time, was considered as a part of the science of Medicine, and Astronomy for centuries together was confounded with

Astrology. But that is no reason why we should avoid the implications of our beliefs, and should not express them boldly, although for some time they may be the target of opposition and criticism. Moreover, religious experiences of prophets and seers have been on record now for centuries, and to discard them as absolutely useless is a great disservice to the cause of knowledge and truth. I have worked out my theory on the assumption that if the spiritual experiences, in the sense of religious experiences of the leaders of spiritual thought, can suggest any explanation which can be proved scientifically, there is no reason to reject it simply because it was conceived when the sciences had not attained their present eminence. I have, however, approached the subject purely from the psychological point of view in a scientific spirit, and since a spiritual appreciation of a spiritual environment is prominently present in my mind along with numerous dreams of this kind, I am inclined to believe both of them to be closely related to each other. I am confident that if a person carrying out an experiment on dreams keeps a regular record of them and attempts to understand them he will arrive at the same inference at which I have arrived.

One thing more before I begin my own discussion of the phenomenon of dream. Dunne has not attached due importance to *will* in the formation and interpretation of dreams. Except when the experiment is carried out with a certain determination, that is in the case of those dreams which are experienced in the ordinary course without any

intention of experimenting, the will does not seem to be involved at all according to him and the mind at the time of their experiences is comparatively passive. He has no doubt assigned a function and a true function to dreams, but he does not carry the discussion far enough to tell us in what way we are capable of utilising the *prevision* of dreams in actual life, or in other words how the experience of dream can enable us to *intersect the flow of reality* at a certain place. He takes the *freedom of will and action* for granted without showing how it can be derived from his concept of *serialism*. So far as my experience of dream goes, I have arrived at the conclusion that the flow of reality has a *necessity* and an *unalterable will* behind it. Do what you like, the occurrence that you have foreseen in the dream is bound to happen. Thrice before the demise of my mother on 14th November, 1932, I saw the dreams which foretold me about her impending death, once before her falling ill and twice during her illness. And in spite of all possible efforts on my part to save her life, by consulting the best medical authority, and nursing her in the best possible way, the occurrence took place in due course as seen in the dreams. I have been carrying on another experiment in order to find out whether the situations foreseen in the dreams, particularly in those of impending danger, can be altered, modified or evaded, through prayers to the only Almighty Power, Whose Will alone seems to be truly active and effective. I have found out that it is possible to weaken the severity of the danger by praying

beforehand to the only Powerful Creator and Controller of the destiny of the world and its people. But then it is also possible to conceive that the dream vision may be an exaggerated phenomenon, showing the impending danger in an exaggerated form. There is a consensus of opinion among the students of dream phenomenon that dreams are usually exaggerated, specially when they relate to some impending danger, since it is only in this way that they can perform their function of preparing the dreaming self to meet the future events. I am inclined to believe that in certain cases the dream shows future events in somewhat exaggerated forms but that the mercy of the Creator mitigates the severity of the actual occurrence of the danger either of His own accord or in response to the supplications of the creature. In both cases, however, it is the Supreme Will of the Creator that works, and the possibility of exaggeration from this point of view does not affect the conclusion that the dream is an exact representation, perhaps even a more faithful and accurate vision, of the forthcoming situation than the perception of the details of the situation, after it has actually come.

There is another trifling detail which Dunne seems to have passed over without serious consideration. He fails to discuss the relation between the past experiences revived in dream and the future occurrences seen beforehand. In fact this relation cannot be understood on the basis of an external concept imported from outside, but can only be



understood if we proceed psychologically by analysing the concept of consciousness. As I have pointed out in the next chapter, the memory of past experiences is recalled in the dream to suggest and to symbolise the future event by its association and suggestion of the similar experiences of similar situations met in the past. This is the ordinary function of 'memory' and 'consciousness' even during our waking life. Thus, we can safely conclude that the part played by consciousness in dream is similar to the part played by it during the course of waking life. It is this view of the dream experience that we are going to consider in the next chapter.

## CHAPTER VI

### PREVISION THEORY OF DREAMS. DREAM AS AN EXTENSION OF THE FUNCTION OF CONSCIOUSNESS

In order to understand this view it is essential to analyse the function of consciousness. Generally speaking all things have to adapt themselves to the circumstances under which they happen to be placed. Living organism is not an exception to this general principle. But the adaptation of a living organism is a very complicated phenomenon. It possesses the power not only of adapting itself to the circumstances but also of changing them so as to be adaptable to its requirements. It is this possibility of a successful reaction which really characterises *life* and the *living organism*. Biologists have almost agreed on the point that in the case of a living organism it is usually the transformation of the environment so as to suit the needs of the organism that takes place, rather than the modification of the organism itself according to the requirements of the circumstances. Indeed, among the more recent writers there has been a decided change in favour of this opinion. It has generally been admitted that with the progress of life this power of reacting to the external circumstances and changing them so as to be useful to its own advantage increases and slowly replaces the passive tendency of an organism to be modified by its external environment. Thus, the progress of life

is proportionate to the increase of activity which is the same thing as the power to affect changes in its environment. And with the progress of life its activity also develops. All kinds of progress is in two directions in *intensity* and *extensity*. Similar is the case with the development of activity. Originally all organic and mental activity is of extensive nature, hence vague and diffused. But when the activity increases in volume, merely diffused sensations can not cope with the situation. Special organs, consequently, begin to be formed to deal with the numerous sensations. In this way the specialisation of senses begins to progress, and the specialised organs become more efficient, appropriate and accurate. But the progress of specialisation of senses means their further independence of one another. This leads to the isolation of specialised senses. But different special senses, so long as they remain isolated can not be conducive to the welfare of the organism. The function of co-ordinating the specialised senses or special organs of sense, which during the process of their growth become localised in the definitely specified parts of the body, is taken over by consciousness. But consciousness is not a mere addition to the specialised organs of sense. With its formation life acquires new tendencies, begets new characteristics, begins a new course of experiments, and borrows a new lease of existence. With it life becomes more active, more powerful, more full in content and more rich in values. Henceforward life assumes a dominating attitude over

its environments. Instead of being contented merely with a little reaction to its environments it positively begins to rule and handle them. The acts which life used to perform blindly before are now undertaken with boldness and insight. Before this life attempted merely to live somehow or other, but now it demands its existence as a matter of right. Before consciousness, organism used to grasp every present moment with thankfulness to the external forces, but now it begins to think of its future, trying to shape the future programme of its environment in the light of its own future existence. Living organism, whose whole life before this, merely consisted in the present, develops a foresight and begins to care for its future, only taking for granted that its present life is secure without any doubt. This emergence of the idea of future still further increases the activities of the organism, since for the thought of living a future life, over and above the *actual* conditions the *possible* conditions have also to be taken into consideration. This consideration of the possible conditions slowly develops *self-consciousness*, which is always the result of abstract detachment of consciousness from all its objective and present attachments. It becomes possible only when the activity of consciousness becomes extremely multifarious, as in the case of human consciousness. After the first emergence of consciousness life begins to look towards the future, which in due course assumes greatest importance for it. Probably, it was not considered quite unimportant by life even before consciousness came into

existence, but now it becomes all important and begins to play a very prominent part in the welfare and development of the organism as well as in the development of the consciousness itself.

It is clear from this discussion that the function of consciousness consists in adapting the external environment in such a way as to make it suitable to the requirements of the organism for its future life. This shows that consciousness itself is an extension of the processes of life. But it differs from mere blind tendencies of the organism in this respect that the way in which it performs this task is through awareness and knowledge. It is this quality of consciousness which makes it variable, rich and multifarious. Blind natural tendencies of reaction must necessarily be limited, but the possibilities of reaction with regard to a particular situation become numerous when reaction takes place through consciousness. Those who believe that life must adapt itself to its environment and not *vice versa*, they would put it in this way that the function of consciousness consists in adapting its organism to its environment by keeping it constantly informed of the possible situations that it may have to meet during its existence. But whichever of the two alternatives may be accepted the most important point to be remembered is that this constant adjustment either of the organism to its environment or of the environment to the organism is taking place for *the future*, and if it is not too much to say *always with a view to the future existence of the organism*.

It is, therefore, evident from this that life (and consciousness which is simply the extension of the processes of life), is constantly adjusting its organism to the external circumstances or the external circumstances to the requirements of the organism with a view to the future existence and welfare of the organism. According to the modern biological authorities, as I have pointed out above, the latter view is more satisfactory in the light of the actual facts of life. Thus we can say that *life is nothing but a process consisting in a series of adjustments of reality, primarily external and later on even internal to the needs and requirements of the organism, with a view to its future welfare.*

When consciousness is awakened this process is still continued only more intensely with greater knowledge and awareness. The whole activity of consciousness consists in its being affected by the presence of certain new circumstances, the awareness of which leads to an effort on the part of consciousness to make such circumstances its own, in order to utilise them for the future existence of its organism. The whole process is attended by *awareness* of the total situation met and reacted upon by the organism. Thus, unlike the organic processes as such, conscious processes are not mere processes of bringing about certain changes in the attending circumstances to the advantage of the organism, but are also characterised by the *constant awareness and continuous knowledge of the fact that it is so happening.* This character of awareness and knowledge of the detailed working of the

processes is the character that distinguishes consciousness from the merely blind adjustments worked out by merely organic tendencies. If there could be any kind of awareness at the pre-conscious stage of life then it must be in the form of general feelings that some step is to be taken to appropriate such and such circumstances, while in the case of conscious awareness the detailed working of the organic processes of assimilation is present mostly in *anticipation*. It is this awareness of the possible details which makes a choice possible out of such a large number of alternatives, while before the emergence of consciousness only one course is open which has got to be chosen and which is usually chosen without any conception of possible alternatives. But it is to be remembered that this possibility of choice out of vast possibilities gives richness and variety to life, while the real process of life consists chiefly in actual adjustment which is common both in the case of conscious as well as pre-conscious stage. Thus, it is *will* which is the *real process of life adjustment* while *knowledge gives only vastness of content to this activity*, but it is this vastness which distinguishes the conscious stage of life from the merely blind tendencies of life processes.

During our waking hours when consciousness is working fully it is constantly performing the function of adjusting the external circumstances to the requirements of the organism in various directions. The need for the variety of adjustments arises on account of the development of this

characteristic of consciousness which I have called *awareness* and *knowledge* and also on account of different possibilities of the combination of various alternatives, which could not possibly be thought of at the pre-conscious stage. Thus consciousness is actively working in a large number of directions but always with a view to the future welfare of the organism. The idea of future welfare of the organism becomes very important and begins to affect all the tendencies, actions and desires. If life at the *pre-conscious stage*, therefore, consists of a *series of changes in the future*, *conscious life* is a *constant adjustment of the relations of the organism and the external circumstances with a view to the future life of the organism*, and this adjustment is constantly varying with different circumstances, on *different fronts* of consciousness, if I am so permitted to state it. With the richness of life the number of fronts on which consciousness has to bring about the adjustment also increases. So the richness of life can be measured by the number of constantly varying adjustments on different fronts which one's consciousness has to make. The objects in relation to which the consciousness has to make such adjustments can be classified under the following heads: *things, other consciousnesses, persons and Universal Consciousness*. In real life no such classification is possible as consciousness only meets individuals and has therefore to adjust the individual alone, but for the sake of conveniently disposing of many individuals at a time



so that it might carry on the maximum of work with the minimum expenditure of energy and attention, the objects with regard to which it has to make adjustments are classified under certain headings. Universal Consciousness is the presupposition of all conscious energy; all other things come in contact with consciousness and are adjusted with a view to the welfare of the organism *externally*, while its relation to the Universal Consciousness is adjusted *internally*. But it is to be remembered that though relation with the Universal Consciousness is adjusted internally, it is done as if with an external reality. The adjustment may be internally possible, but it does not follow from this that the personal consciousness ever merges into it; because after merger, if it can ever take place, the question of the adjustment of relationship between the two is finally closed. Therefore, so long as you can ask this question how to adjust the relationship between the individual consciousness and the Universal Consciousness, the possibility of merger, as believed by certain mystic schools of thought, is excluded. In the adjustment of relationship with regard to the Universal Consciousness it is quite evident that if there be any need of alteration, then it will have to be made in the individual consciousness. This fact settles one point that when a consciousness meets a higher one, it has to adjust itself according to the will of the higher one and this is essential if evolution of life is to be accepted as a real fact. It is this fact which accounts for the real value of imitation at the stage of

conscious life. It is not difficult to conclude from this that when a fact has been actually accomplished without any effort on our part or in spite of us, the first instinct of life is to accept it or at least to acquaint ourselves with it before any effort is made to subvert it, in order to ascertain in what way it affects our organism and the course of our life. At a later stage when self-consciousness develops and ideas begin to play an important part in life, these difficulties that obstruct our natural course of life assume the form of *ideal difficulties* and we call them *problems*. All problems, therefore, are obstacles in the course of our natural progress of life, some immediately connected with it, having a direct and evident bearing on life, while others more subtly and finely connected, having only a distant relation with practical life. But in reality problems are conceived in order that the difficulties in the way of life may be overcome, and thus the tendency of life to dominate over the surroundings may completely be realised. Knowledge, therefore, always remains more or less practical in the sense that it can always be pressed into the service of life, however remotely it may be possible. Disinterested knowledge in the ethical sense, that there may be no low motive behind it, may be possible, but disinterested in the metaphysical sense, that it may never possibly be used for the development and welfare of life, is a pure myth. Such knowledge, even if possible, is ethically harmful and biologically so much of waste. But consciousness

has to attend to so many different situations in rapid succession that its energy gets diffused by spreading over a vast field of attention. Thus in order to attend to any particular problem with concentration and thoroughness it has to distract and abstract itself from all other situations excepting the one which requires its immediate and complete attention. This *concentration* is the key to the solution of various difficult problems which can never be solved by the ordinary attention of consciousness. To meet the ordinary situations in life, i.e., for the process, which I have called as 'adjusting the situations to the welfare of the organism,' very much of concentration is not needed. For situations that are clear or that have actually arisen very much of consideration or concentration is neither required nor possible. A situation which is in hand can be met by the actual tendencies of life which at the time of their working engage the whole of the conscious attention. During the actual working of any tendency consciousness has to attend to it solely and to watch the details of its operations. It is mainly in relation to the *obscure* and *abstract* problems, to which I have adverted above, or the *possible situations* which the organism expects to face, that the concentration is required. The obscurity in a problem or situation arises either on account of its being *far off in distant future*, or on account of its offering a large number of possibilities out of which a choice has to be made, that is, on account of its *generality* or possibility of application to a large number of situations. But in either case the

result of the consideration is to be applied in future. No concentration is necessary or useful in the present situation. It is clear from this that concentration is the essence of the phenomenon of consciousness inasmuch as it is only through concentration that consciousness can perform its function of adjusting the relationship between the organism and other external or internal circumstances in future, for the future welfare and the future development of the organism. And the process of concentration can be explained as the distraction of consciousness from its multifarious engagements speedily superseding one another, and attending to and devoting the whole of its energy, attention and care to one particular adjustment more intensively. It is a well known fact that consciousness has *extension* as well as *intension*. It can attend to a large number of things in such a rapid succession that you may begin to think that the difference of time between the attention to one thing and another is so little as to be practically negligible. During the usual working of consciousness the relation between the *intensity* and the *extensity* of consciousness is fairly maintained to be constant, but more carefully judged it is constantly varying. At the time of perception, particularly when the object of perception happens to be constantly moving, it increases in extension and at the time of thinking about something abstract it increases in intensity. Probably the multiple of the two ratios is the only quantity that remains constant, while each of the two

relations is constantly varying according to the situations to be assimilated and appropriated to the benefit of the organism. Thus, the process of concentration means the preservation of the relationship between the extensity and the intensity of the consciousness in such a way that the former is at its minimum while the latter is at its maximum. Neither of these two aspects of consciousness can be totally eliminated, but either of them can be reduced to its minimum degree or raised to its maximum comparatively.

During concentration the feelings of the organic processes also become prominent, because when consciousness is rapidly changing from one object to another, every new object on account of its novelty monopolises the maximum of attention and does not allow chance to the organic feelings ordinarily to assert themselves. In this way are the organic feelings kept in abeyance and check during the ordinary waking period. During the process of concentration, on the other hand, there is constant effort to distract attention from all other objects, and to devote it to the one object of concentration. Every moment of attention makes the object of concentration old, thus unattractive. The organic feelings which are always present, only kept in abeyance by the interest created by the novelty of objects occupying the consciousness, now begin to assert themselves and make themselves felt. We have all experienced that however much we may be suffering, if some friend comes and begins

to talk to us, for a moment at least those feelings of pain and uneasiness, which were afflicting and mortifying us begin to abate, but as soon as that friend goes away the loneliness again revives the pain and uneasiness. We can conclude from this that, during the process of concentration the organic feelings slowly begin to assert themselves, and it will be quite legitimate to say that after some time, in ordinary cases, concentration is so much affected by such feelings that the object of concentration is totally forgotten to the exclusion of such feelings. In ordinary circumstances, it is not easy to concentrate on any point or problem for a considerable amount of time, but this power can be increased like all other processes of consciousness, by habit, practice and repetition. As a rule it will always be accompanied by stronger organic feelings, but I believe that by practice and habit even such feelings can be kept under check to the entire consideration of the particular object of concentration. This practice is almost equivalent to the *training of will*. The strength of one's will depends upon the completeness of the exclusion of other thoughts and tendencies, which are not relevant to the object of concentration. Solution of such problems as are not immediately connected with life becomes possible through concentration, but we have yet to see how this solution is suggested during the process of concentration.

From the *solution* of a problem we usually mean explaining the unknown system of certain kinds of facts in

the light of known principles. Solution of an unsolved problem means *assimilation of a system of new facts to the system of our ascertained theories*. By concentrating attention upon the problem to be solved, we usually try to find out some *link of relationship* between the *new facts* and the *old system of principles at our disposal*. As the mere idea of concentration is opposed to diffused attention of consciousness, during the course of concentration the details of the system of facts to be explained never engage the attention discursively. The greater the concentration, the greater the possibility of avoiding the accidental details of the problem under consideration. Thus in *deep concentration* the solution of the problem under consideration is usually suggested through *hints of essential relations*. This suggestion through *hints* is called *Intuition*. *Intuition* is thus marked by the *absence of detail*, and by the presence of the *suggestion for the solution of the problem*. It is after this hint has flashed into the mind that intellect takes it up, works it out into details, applies it to particular cases, deduces inferences from it and makes it *applicable to actual facts*.

What is the *nature* of this *process* of *Intuition*? Is it akin to *Reflex* action or to an *instinctive* mental process? It is different from ordinary instinctive actions so far as it involves an idea of the *end* which is not present at an instinctive level, or if present at all, is only blurred and indefinite. I believe it is not instinctive in any sense. It is neither instinctive nor even merely intellectual. Both

Instinct and Intellect agree so far as they try to build their material out of the past experiences and their repetition. It is this repetition which is the basis of the building of the whole life at the two stages *instinctive* and *intellectual*. Life at these two levels is only a slave of its past and may fail to get over a new *crisis* if it happens to occur at either one of these stages. The effort of life, no doubt, even at these stages is to adjust itself in relation to its environment or to adjust its environment to its advantage for future, but the idea of future has not begun to dominate to the exclusion of the tendency of repeating the past experiences. A conduct that has once been tried and found useful for some purpose is thought of being repeated again to get the same old results. It is true that there is very little *risk* in it, but there is little possibility of progress, while the danger is considerable if the situation which is to be faced is novel. Slowly the tendency to think of future welfare as the chief object to be desired begins to strengthen and replace the habit of repeating the past by caring only for the future, the present being regarded only as a link to the future, and the past only so far as it can be helpful for the new *trials* and *risks* in the future. It is at this stage that *intellect* develops into *intuition*. It is this faculty which constitutes the spiritual element in human nature. *Faith* in psycho-spiritual sense is equivalent to *Hope*. Intuition, therefore, is the *spiritual sense* in human beings. Before this sense is developed, there is life, there is intellect, there is



even the tendency to act for the future, but there is no religion. All living beings can be said to worship God, that is acting in a spirit of religion so far as their tendency is always towards working in future, but they have no proper religion so long as they have not developed any clear perception of this future life. Their struggle of life, if this phrase can be used, consists only in continuing through the present, the future coming to pass automatically so far as it comes to pass as the necessary result of the past and present actions. At this stage it is only the present which matters, while at a later stage after Intellect has developed into Intuition, it is only the future which matters, the present being immaterial, unless the termination of the present may threaten to terminate permanently all hopes of future. The *hope for future* and the *conscious idea of the future life of the organism*, therefore, is an *essential element* of all *spiritual activity*. It evidently follows from this statement that any religious view which does not give some insight into the future possibilities of spirit or life is so much incomplete and also the reverse of it that a religious theory is complete in proportion to the thorough presentation of the future experiences of life and organism as motives of spiritual activity.

Concentration also is enjoined in some form or other by all religions, simply because it is this habit which helps most to develop the spiritual sense of Intuition. In addition to all the other benefits of prayers enjoined

by almost all religions, the training of the habit and power of concentration is not the least. Concentration, as I have pointed out above, consists in abstracting attention from the diffused adjustments of the circumstances in order to attend to one set or system of facts. . I have also pointed out above that if concentration is continued for a considerable period of time the object of concentration slowly begins to fade away and the organic feelings begin to replace it by occupying the consciousness. It is evident, therefore, that in any state where the conditions are similar to concentration, the organic feelings will begin to assert themselves and occupy the whole of conscious field. It should be remembered that when once the power of *intuition* has come into existence it permeates the whole activity of consciousness and life. It is the only mental power, which, when it once begins to act, controls all the processes of consciousness. But it is not equally developed in all human beings, while, as I have already pointed out, it is hardly present in living species other than human beings. Human beings are unable to have religious experiences so long as this sense is not developed in them at least to a minimum degree, which is very difficult to fix. It is for want of the development of this faculty that a large number of persons who are highly intellectual are incapable of conceiving any spiritual experiences. Human beings can have more or less spiritual experiences in proportion to the development of this power in them. This power, once it begins to exercise itself, never

abates or dies. It dominates all our actions, thoughts, ideals, and meditations. It is constantly active. Waking or asleep it never ceases to work or operate. Even when the conscious working is at the minimum level it is fully active, fully to the extent to which it has developed in a particular person. It does not mean that it is not progressive. Rather it is continuously progressing, but its progress depends upon the development of faith or hope in future.

So far about the waking periods of life. The phenomenon of sleep appears to resemble the phenomenon of concentration during the waking periods. In both cases there is a distraction of conscious attention from the multifarious fronts on which, as I have pointed out, consciousness is continuously carrying on the campaign of adjustment with reference to its future in relation to its external circumstances. But there is one difference between the two distractions of attention. During waking life there is a definite object of contemplation for the sake of which we withdraw our attention from all other objects, while during sleep there is no such particular thing, which may be said to be the object of concentration. In such a case when attention is not being directed to any particular object, but is distracted from all objects as in the case of sleep, organic feelings always take possession of consciousness. Thus, it is clear how during sleep the organic feelings assert themselves, sometimes so strongly that they cannot be neglected or overlooked. But even during sleep, as I have pointed out, the tendency

of the organism to adjust itself in the light of the environment if it is environed by more developed organisms or to adjust its environment for its own benefit with reference to future, is present throughout. It may be the adjustment of the organism itself or of the circumstances for the sake of the organism; in either case, the tendency is meant for the benefit of the organism with reference to its future welfare. Even the assertion of the organic feelings during sleep performs the function of warning and informing consciousness about the internal conditions of the organism, which cannot be known by any other means. Before going to sleep when the concentration of sleep has begun the organic feelings can without much attention be felt to be uppermost. This fact goes to prove that the phenomenon of sleep really resembles the phenomenon of concentration, since it is difficult to conceive how these concentrative conditions which appear just prior to sleep could be so suddenly cut off, without the interference of any particular cause operating so strongly as to change the ordinary course of conscious procedure with a rude shock. This, however, explains the relation of dreams with the organic conditions and their assertion during sleep. Now we are in a position to understand the nature and function of dream. Dream presents the *hint* or suggestion with regard to the *possible future adjustments of the organism*. Thus, dreams usually inform consciousness of the circumstances which it may encounter in the future, in order to prepare for meeting

those situations and utilising them to the benefit of the organism. Hence dream is an expression of that conscious tendency which is present in the case of all living organisms to keep themselves constantly prepared for the welfare of their future existence. This proves still more clearly that *sleep resembles* the phenomenon of concentration very closely, inasmuch as the hints which are suggested during the process of concentration are similar to the phenomenon of dream which serves a similar purpose of solving the problems of future situations of the organism.

As in concentration, dream performs this *function* of arousing the consciousness to meet a future situation by giving *hints* or *brief suggestions*. The understanding of these hints depends upon the development of the faculty of *Intuition* and *Intellect*. It is Intuition which works to suggest these solutions of future problems, while the application of those hints to actual details of facts depends upon the faculty of Intellect. In other words, we can say that such dreams as clearly hint at the future possible situations, which the organism may have to meet and utilise, depend upon the development of the power of Intuition. The more this sense is developed the more clearly the dreams shall be related to the future situations which the organism may have to meet. Usually, it is near future which is the matter of immediate concern for consciousness. The more this power of Intuition or *prevision* develops, the greater the distance of time that can be covered by consciousness during sleep

or concentration. The degree of the development of a certain consciousness is marked by the volume of important relations and details covered by a single act of Intuition during the process of concentration, and by the greater correspondence of the dreamt details and hints concerning a certain situation to the actual occurrences in the future during sleep. Some people are known to have seen dreams which came out to be true sometimes to the letter, in every minute detail which they had seen in the dream. Some people hear some one speaking in the dream and they find some one telling them the same words exactly in their future life. This depends upon the development of one's intuitive faculty or the power of prying into the future of the organism.

Throughout this discussion I have been using the term 'the future of the organism' or 'the future welfare of the organism.' Usually it is very difficult to dissociate one's *self* from one's physical associations of *organic existence*. But with the development of *personality* out of *organism* such a dissociation becomes possible in one sense, that the meaning of the term *organism* or *self* is enlarged beyond its mere *spatial* and *physical* associations. When the idea of *personality* emerges, the meanings of the term *organism* are extended beyond merely the physical and *spatial* associations. Consequently, at this stage, the term *self* begins to mean something beyond and above the mere *physical body*, and the idea of *self* is spiritualised. At this spiritual stage which comes into existence when the process

of Intuition begins to play an important part, the idea of *self* is much *vaster* and more *expanded* than *merely a physical object occupying space*. With the awakening of self-consciousness which is the starting point for the emergence and evolution of the idea of personality the term organism begins to mean much more than a mere object in space. The concept of *personality*, emerges where the idea of *organism* or *self* as a mere *object in space* has ended or at least ceased to have any importance. It may not totally cease to exist, but at least it does not play a very important part and does not occupy the whole attention of the consciousness. It is evident from this that though in dreams, in concentration, in thinking out the great problems of life, some reference to *self* is indispensable, its meaning becomes so much *expanded* and *generalised* as to *cover and include a large number of other selves*. Thus, *selflessness* is quite intelligible so far as it means *to be above the mere interest of the physical object in space*, but it is unintelligible if it is understood to mean as having no connection with personality. In a way each personality potentially includes in its future the whole future of the universe. Each personality can expand to an infinite degree so as to include and identify itself with all the other selves of the universe. Thus, it is quite possible to have dreams about the personalities of other selves. Who has not experienced dreams coming out to be quite true with regard to the future of his near and dear ones? But in all

such experiences the *reference* to *self* or to *self-interest*, in some sense, is indispensable. The psychological phenomenon of *interest* plays an important part during sleep, perhaps no less important than the part which it plays during our waking hours. It is not essential, however; that the interest should have been excited in the near past, while the personal experience of the writer is, that if one thinks about any thing just before going to sleep then one is not likely to get any dream about that particular thing, although of course it is not an inviolable rule. It is probably the vitality of the interest that counts, rather than merely its nearness to dream in time.



## CHAPTER VII

### THE PROCESS OF DREAMING AND THE DREAM MATERIAL

So far we have discussed the question of the function of dream, that is, the part played by it in the ongoing of life. Now let us try to find out in what way it performs this function. This question is in a way a question of the ætiology of dream. As all the different theories of dream discussed above were found to deal with the ætiological aspect of the phenomenon, an answer to this question will involve a reference to those views.

The material at the disposal of consciousness for whatever function is only its past experience. Therefore, for the representation of future it must depend upon its past experiences. Thus the material of dream, through the symbolism of which it represents and suggests the future possible situations, which the organism may have to meet and overcome, comes from the past experiences of the consciousness. It is evident that a dream never reproduces completely any of the past experiences. This fact cannot be explained, as has been suggested by the authorities referred to above, if we accept the view that the control of reason and self-interest is completely absent during sleep. The real cause of this fragmentary reproduction shall have to be fixed up in the light of the function of dreams. The details of reproduction on every occasion are controlled by the requirements

of the object in hand, with a view to facilitate the fulfilment of the end for which that object is desired. It is the same thing to say that memory works in co-operation with other mental powers in so far as they perform their function with regard to the general welfare of the organism and mind. In reason, imagination, and perception, in short in all processes of consciousness, the process of memory is of equal importance. It helps generally each one of these processes by suppressing the random, irrelevant or useless details of past experiences, and by reproducing only such references or incidents as may be relevant and useful for the adequate functioning of that particular process which is at work.

Moreover, its help is strictly limited in extent, i.e., it helps the particular process at work only so far as it is for the welfare and development of the organism and consciousness in general. This principle of memory is applicable to the phenomenon of dream as much as to waking life. As I have already pointed out, those who have tried to distinguish between the two states, waking and sleeping, have not succeeded in establishing this distinction to any considerable extent. The authorities that, on the other side, believe that there is no fundamental difference between the two states, like Haffner, Weygandt, Maury, Jessen and various others, have not at all been controverted by the supporters

of the opposite view. Frankly speaking, it appears to be absurd and inconceivable that life and consciousness should be torn asunder so violently, as sleep is said to do by Strümpell, Burdach and others, without the faculty of memory and reproduction being affected at all by this gap. Memory, far from being impaired becomes refreshed and better able to perform its function after this gap. Again, we often remember our dreams so accurately that we can reproduce them to the minutest detail, which clearly proves that memory is at work in the ordinary way even during the sleep. I have pointed out that it is memory which generally helps different processes of consciousness and keeps them going. Therefore, any period of life, when memory is actively working, is connected with the ordinary course of our life and counts in the flow of our consciousness and in the continuation of our personality. But like the ordinary course of waking hours memory works during the dream only for reproducing that which is strictly relevant and really required for the better performance of the function of dream. Thus out of the past experiences only those are reproduced which help to suggest the future situations which the organism shall have to meet and overcome. In other words, only those circumstances out of the past experiences are reproduced which happen to resemble the future situations whose approach is intended to be conveyed to the person in his dream. In this reproduction is implied and involved some hint similar to the hints received during the process of

concentration in our waking hours, which is the key to the interpretation of dream, the details of reproduction forming a sort of picture of the future situation. As during concentration it is not necessary that the hint of solution of the problem, which is the object of concentration, may be directly suggested, the suggestion in the dream has very often to be sifted out of a large number of pictorial representations.

Sometimes the *solution or reading of the dream* (Ta'bir), as it is more technically called, has to be arrived at by a number of deductions and inferences. The knowledge of successfully deducing and inferring the real hint from the pictorial presentation of the dream has been known by the name of the 'Science of dream interpretation.' \* Some

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\* It is a well-known fact that Islamic literature both in Arabic as well as in Persian is full of eloquent and intense interest in dream and its interpretation. The great Arabic work of Khalil ibn Shahin al-Dahiri entitled 'The book of explanation of Dream Interpretation' is unique in its variety of material and vastness of scope. It cites as many as nearly 30 other works on Ta'bir or the 'Science of Dream Interpretation'. Then there is the Persian work entitled 'Kamil ul Tabir' or Complete Book on Dream Interpretation, and similar work by Jafar and Ibn Sirin.

Many Chinese books like 'Meng Shu' or Book of Dreams, written during the T'ang Dynasty or 'Meng Chan I Chih' in seven books written by Ch'en Shih-Yuan in 1562, attempt to give an explanation of the Dream imagery or symbolism.

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people doubt the possibility of any such science inasmuch as they point out that individual dream experiences cannot be generalised and weaved into a science, particularly because

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In modern days also there has been no want of books on the subject. 'What your Dreams Foretell' by Madame Lena has been published only in 1934. It has arranged the symbols of dreams in an alphabetical order and has attempted to explain each one of them. A detailed article was published, to the same effect, in the Bombay Chronicle of October 16, 1934 under the heading 'Your Fortune in Your Dreams.'

All these books on *Ta'bir*, however, are based on the understanding that dream is always a prevision of the future events and as such any truth implied in them lends so much support to my theory.

It may be pointed out that the validity and reliability of the interpretation of a certain dream depends upon the following:—

- (1) The exact and accurate statement of the dream imagery
- (2) The time, when the dream was experienced.
- (3) The detection of the real *key* or the *suggestion* intended to be conveyed by the dream. This is the most important element in the interpretation of the dream.
- (4) The relation of the dream material to the immediate or distant past of the person experiencing it. For this purpose an intimate knowledge of the life and personality of the dreamer is very useful. The more closely the interpreter knows the life and Psychology of the dreamer, at least the main ambitions, aspirations, motives and springs of his activity, the more easily will he be able to catch the central hint conveyed in the dream.
- (5) The development of the *intuitive* power of the interpreter.

Beyond these broad hints concerning the interpretation of dreams, the theme is irrelevant to my treatment of the subject. Those who are anxious to have more detailed study of this aspect of the dream may consult the oriental books in Arabic, Persian, Chinese, Sanskrit etc., some of which I have referred to above. But one should be very cautious in accepting many of the interpretations suggested by those works, as they are based upon very superficial resemblance of imaginary nature. True interpretation of a dream is suggested by a certain key which may be implied sometimes even in an outwardly minor detail. This fact is often overlooked by the writers of such works, who usually attach importance to general and common elements of dreams.

the control of reason which is the universalising element in human consciousness is totally wanting in the case of dream experiences. But this argument can be applied against all kinds of psychological experiences and from this point of view no science of Psychology is possible because none can experience the mental states of another as they pertain to each individual mind. Still nobody denies the possibility of the science of Psychology; therefore, there is no reason why the possibility of a science of 'interpretation of dreams' should be denied. We have already seen the untenability of the view that the control of reason is totally absent during sleep. As there are experts in Medicine and Anatomy, who by their special training are more capable of analysing the diseases of any part of the organism than those who actually suffer from the diseases, there may be certain persons who can analyse and interpret the dreams of a person more than the dreamer himself. The capacity to do this depends upon the development of the faculty of Intuition. Not only the interpretation but even the experiencing of dreams, that may come out to be true in future, depends, to a great extent, on the development of this particular power. As an intelligent and trained mind can benefit more by the suggestion of the solution of a problem during his concentration than an untrained and crude intellect, so the dreams of a person whose faculty of Intuition is not well developed are usually about things of only immediate future and he is not likely to benefit by the *key* or the

*suggestion* conveyed in the dream. The question, how this faculty develops, will be taken up and discussed in a later chapter.

Now we have seen how this theory makes an effort to explain certain facts which the other theories failed to explain. As I have pointed out, every body during his life-time experiences a large number of such dreams as come out to be true, sometimes true to the minutest detail. There must be some theory to explain them, because they happen in such a large number and in the case of so many, perhaps in the case of all without any exception, that it is not possible to dismiss them by saying that they are mere accidents. I propose to quote a few of my personal dreams which I found to be wonderfully fulfilled in my life, sometimes a short time, and sometimes a fairly long time after those dreams were experienced. The dream of Joseph and his interpretation of the two dreams which have been preserved in the Old Testament and the Qur'an are explicable only if this theory is accepted as correct. Joseph was a historical person and the records of his personal dream of elevation <sup>1</sup>, and his interpretation of the dreams of the king's butler and baker, <sup>2</sup> and of the dream of the Pharaoh<sup>3</sup> himself, have been preserved independently in the annals of the Israelites, Egyptians and Muslims; therefore, it is very difficult to doubt their authenticity. But the question still remains whether this theory can explain those facts which we have seen to support the other rival views discussed

above. If it cannot satisfactorily explain any fact which has been actually experienced, then it would be difficult to accept this theory as final. In that case, we shall be duty-bound to search out some other view which explains this type of phenomenon that has suggested this theory and may also satisfy those facts which have lent support to the other theories, which have already been discussed and found wanting. For this purpose we shall take specimens of dreams, which ostensibly appear to support the other views one by one, and try to find out whether this view is equally satisfactory in explaining them as it has succeeded in explaining this particular class of dreams which Aristotle had mentioned under the second (prophetic) category of his division.



## CHAPTER VIII

### PREVISION THEORY APPLIED TO NON-PROPHETIC DREAMS

Dreams which are the result of external or internal stimuli, whether sensory, motor or organic, can very easily be explained on the basis of this view. A deep concentration is usually followed by organic feelings, particularly when the immediate interest in the welfare of the organism requires that. Stomach-dreams are very often due to the over-fullness of the digestive organs. Such organs, when overworked, are likely to become a source of immediate and serious danger to the health of the organism. Hence they engage the attention of consciousness during the sleep, if their condition is alarming. The same phenomenon should have primarily engaged the attention of the subject, even during his waking time, if he were to distract himself from other engrossing engagements. Such dreams warn a person against the impending danger of serious sickness, to which according to all medical authorities the overburdened stomach is sure to lead. If we suppose sleep to be akin to concentration, then alone is this impending danger likely to be presented to consciousness more clearly in sleep than it is possible during the ordinary waking time. This explains casually why the dreams present a phenomenon akin to the stimulus causing it, though in an exaggerated form. Why, when a few drops of water are sprinkled upon a sleeping person, does

he feel as if he was standing in a heavy shower of rain? Or why, when the wrapper is slightly moved, does one get the feelings of being quite naked? The explanation of this *exaggeration* in the light of this view is quite simple. When during sleep consciousness is set free from its engagement with so many different objects, with which it was dealing on so many fronts, so to speak, at the time of waking and then a single stimulus is presented to it for cognisance, it moves, as if in a volume to work upon it, expanding the whole of its energy on that one single object. The presentation of that object, therefore, will be clearly in proportion to the energy or the volume of the consciousness, with which it attends to that object. Consequently, the stimulus presented under such circumstances is bound to be presented in a very exaggerated form. The case is similar to the phenomenon of deep concentration during the waking time. If a person were deeply concentrating upon a particular thought, and in response to some other stimulus he had to attend to that, then if the imagination was free at that time to present pictures as it is during the sleep when the attention is *unilateral*, one would experience a very exaggerated picture of the new stimulus. Moreover, the exaggeration of the presentation of the stimulus is partly due to the *immediacy* of the occasion which attracts attention towards itself. By thus exaggerating the circumstance which is to be faced, consciousness succeeds in pointing out to the person that the preparation required to meet the situation must be completed

within a short duration. It is our common experience of waking life that we decide and act with alertness and haste in proportion to the seriousness and gravity of the situation particularly when some danger is imminent. A person meeting a hungry lion in the jungle would certainly act much more suddenly than if he were to meet him in the Zoo. Thus exaggeration is one of the modes in which consciousness performs its function in an efficient manner. It is only a way of pointing out that the time at the disposal of the person for meeting a particular situation is very short.

From this it can be safely concluded that the exaggeration of the presentation is proportionate to the time which intervenes between the dream and its actual fulfilment. Therefore, the presentation of the dreams, which are to be fulfilled after a long time, is rather meagre. This explains why so many people cannot remember the dreams pertaining to distant future, at the time of their actual fulfilment. Organic Dreams, on the other hand, are often remembered, because they are usually exaggerated since they pertain to immediate future. A number of dreams, which are fulfilled after a long time, are more of intellectual and spiritual nature. The majority of people do not possess a memory sufficiently developed and trained to retain for a long time the facts of this nature, which are usually more abstract than organic. Consequently, we find such a meagre record of such dreams and their fulfilment. But I am confident, that if a person having a sufficiently developed

intellectual and spiritual memory works on this line and keeps a regular record of the details of dreams experienced by him, he would be led to the inference that there is hardly any dream which does not hint at or give a clue to the possible situations likely to be met in his actual future life.

The facts which are alleged to prove the Image Theory or the Theory of Suppressed Consciousness can be explained still more easily on the basis of Intuition Theory. In its ordinary working even when the process of ideation is most free, mind must depend upon the experienced images to construct new ideas, although it gives them a new order at the time of each new construction. Similar is the case with dreams. The process of *Intuition* or *prevision* forms new figures out of the material already supplied by old experiences. No doubt, it is impossible to believe that any new situation is identical with the old, but there is nothing odious in the belief that the fragments of the old experiences may be used to describe or at least to give a hint of a new situation. It is likely that in our actual life we may come across quite new situations not at all resembling those experienced in the past, similarly, in our dreams we may meet perfectly new visions having nothing in common with any one of the past experiences. But we have already seen that the chief weakness of the Image Theory lies in the fact that it emphasises the past experiences too much without taking into consideration their utility for the solution and understanding of the future events. According to the Intuition Theory past

experiences are of use so far as they help to solve the likely new situations.

Similar is the case with dreams of wish-fulfilment. Any fact which has once been actually desired by us becomes a part of our mental experience. Consciousness in its ultimate nature is active and practical. Like all other human possessions it is controlled by desire, will, activity and practical interest. Any object which is once conceived as wanted becomes deeply related to consciousness. Therefore evidently, consciousness very often prepares the person in advance to meet the situation, as if the wish was actually realised. There is a touch of reality and sincerity in this act of consciousness. Very often it has experienced an association between wish-conceived and wish-realised, while those cases in which wish was conceived and not realised are conveniently forgotten and overlooked, being painful experiences, since memory often manages to forget painful experiences more easily than the pleasant ones. Thus consciousness considers the fulfilment of the conceived desire, sooner or later, as a natural phenomenon, and not very rarely it actually so happens, unless the wish is conceived by a loose and wild imagination. So through such dreams it prepares the person in advance to meet the situation by hinting at its fulfilment in his dreams.

It will not be out of place to point out that *wish* is very akin to the *Intuition* faculty of the mind, if I may be permitted to use term *faculty* which is almost obsolete

now so far as the science of Psychology is concerned. I am using the term *faculty* not in that old and discredited sense of the *departments of mind* but in the ordinary sense of *different* tendencies of the *mental activity*, a sense to which even the most up-to-date psychologists would not object. Human mind always advances forward by an idea of its future existence. Wish is a conception of a likelihood of its adjustment of certain circumstances in future. Wish need not always be of the nature of a desire to add a thing to one's personal possession. It is this meaning of the word that has made it so repugnant. Psychologically *wish* is always a conception of *being* in a *certain set of circumstances in future*. It is not necessary that those circumstances should be sensibly pleasant. Evidently, therefore, all dreams, being *previsions* or peeps into future, are likely to have a deep relationship with one's *wishes* and the *unconscious mental desires*. But it is not necessary that all dreams should be fulfilling a wish already conceived, although it is necessary that they all must have some relationship with sets of circumstances which the dreamer is likely to encounter sometimes in future. The Wish-fulfilment Theory *emphasises* rather too much the element of *failure involved in the wish conceived*. *Intuition Theory* does not believe that such dreams as appear to fulfil the wishes during dreams are only a *farce* and a *deception*. According to this view such dreams like all others perform the useful function of preparing the person to meet a possible situation likely to arise,

in case the conceived wish so far unfulfilled fructifies in actual life. Thus, this view differs from the Wish-fulfilment Theory in a very important respect. Intuition Theory emphasises the deeper psychological principle of utilising even the failures of past for the general purpose of turning such failures into successes in future. It emphasises the characteristic attribute of spiritual faculty, which uses all the baneful experiences of the past for the future welfare of the *self* and the *organism*. It is in this way that Intuition helps us to learn by experience, by showing how failure and trial can be turned into success.

## CHAPTER IX

### DREAMS AND THE UNCONSCIOUS

Recently a great deal has been said about the nature of the *unconscious* and its relation to *consciousness*. Indeed, the discovery of the unconscious is an indication of the great advance made in the domain of Psychology. This discovery has opened a new vista of thought and has helped us to explain a number of difficult and obscure psychological problems. A number of *occult* and *mystic* practices have been made accessible to scientific treatment through this discovery. At one time the science of Psychology felt shy of presuming anything beyond the abstract objective activity of the mind or soul, consequently in the interests of the science the term consciousness was substituted for soul or mind. Since the only aspect of mind which could be scientifically studied in its objective relations was believed to be the conscious activity, therefore, any working of the mind which was *above* or *below* the *minima* and *maxima* of *conscious activity* could be safely *omitted* as being beyond the scope of the science of Psychology. It was this belief on which Hume's criticism of the possibility of the science of Psychology was based. In short, the whole of *atomistic* or *faculty psychology* was based upon this false belief. By a curious incident, which was the result of the traditional influence of Greek Thought on the development of this science, the highest process of the conscious working



was conceived to be intellect. Intellectual Philosophy had indeed reached its highest glory in the writings of Aristotle, but the spiritual element was not given due importance in his works, and was almost neglected. The specialisation of sciences including that of Psychology started under the influence of Aristotelian Philosophy. Naturally, therefore, early psychologists on account of the Aristotelian influence never \* went beyond the intellectual activity of the mind. But certain experiences, specially certain *occult* performances by Eastern Mystics, were always a standing challenge to the Empirical Psychologists. The first person who unconsciously opened the field of the *unconscious* for scientific enquiry indirectly was Mesmer, who carried on the experiment of hypnotising people on a large scale. His explanation of *hypnotism* was still of *atomistic nature*. His immediate successors including Marquis de Puységur, were still groping in the dark about the true explanation of the phenomenon of Hypnotism. Professor Charles Richet and Braid carried the explanation a step further by pointing out that the real element of importance in hypnotism was *suggestion*. It was really the School of Nancy started by Liebeault and later represented by Bernheim that boldly pointed out that *hypnotic trance* was no more than *sleep*. The real explanation of hypnotism, however, that it is the result of the *suggestion* of one personality to another, more particularly to the *subliminal self* of another was attempted in a systematic and scientific way by F. W. H. Myers in his famous book 'Human Personality and its Survival of Bodily Death.'

In this voluminous work Myers has attempted to collect all possible evidence for the survival of the Personality on the death of the organism. It is not, however, the general theme of this book with which we are concerned. It is in the 3rd and the 4th Chapters of the 1st Volume of this book that he deals with topics which are relevant to our purpose. In the 3rd chapter on 'Genius', he particularly brings out a clear distinction between the two psychological aspects of self—the *subliminal* or *extra marginal* and the *supraliminal* or *intra-marginal*. Myers's *supraliminal self* is roughly speaking the *consciousness* of psychologists and the *subliminal self* is almost the same thing as the *sub-conscious* and the *unconscious* taken together. The analogy given by Myers to explain the relation of these two aspects of self that they are just like the two parts of a ship, one which always remains submerged in water is comparable to subliminal self and the other which keeps above water is comparable to supraliminal self, is very apt and explains perhaps more than what is intended by the author himself, as we shall see presently.

The phenomenon of the unconscious was studied by the psycho-analysisists, Freud and his school from a slightly different point of view. The influence of the Great War on the nervous system of the soldiery had given rise to a number of abnormal psychological facts. These facts were carefully studied, and a number of abnormalities were cured through the method well known as 'Psycho-analysis' to every modern

student of Psychology. The method was based upon three important suppositions. Firstly that there was some part of the Psychic Self which was different from the apparent Conscious Self. Secondly that this part of the mind, which was called *unconscious self*, was the determining factor that controlled the apparent conscious self. Thirdly, that this unconscious self registered and recorded the past experiences of self, without ever forgetting them. The cure of mental abnormality was affected by attempting to bring the *unconscious experience to float on the surface of consciousness* and thus removing their acuteness which was causing the *abnormality or dislocation* of the personality under observation. Thus it was implied in the method that the cure of the abnormality or pathology of self can be brought about by transferring the disturbing unconscious influences from the *unconscious region to the conscious region*. It was clear from this that the unconscious self was something that existed side by side with the conscious self. It was in this respect that Morton Prince had suggested the term 'Co-conscious' in place of the unconscious, as representing the dissociated mental processes of which the subject is not aware. But as we know that this field is not a mere unsystematic and haphazard repository of impressions perceived in the past, the term suggested by Prince cannot be accepted as an appropriate substitute for the unconscious. Freud proceeded a step further than merely using the phenomenon of unconscious as a cure for the diseased mind, by pointing out

that the unconscious processes were not unsystematic but were directed and guided by definite sexual impulses. He asserted that the *Libido* or the ultimate determining factor, which directed the whole region of the unconscious was sexual in essence; and since the unconscious determined the conscious processes of the mind, the direction to all life impulses was given by *sexual urges*. Hence the real factor which in the long run determined the *drives* or *pushes* of life was *sexual*.

It is clear from this that Freud and his school have done a great deal to supply us with a definite meaning and fairly accurate picture of the unconscious processes of mind. They have more or less upset the original view of the psychologists that the only important phenomenon for investigation in Psychology is the consciousness. Investigations into the region of the unconscious have extended the scope of Psychology to a great extent and have emphasised the necessity of connecting certain known psychological facts with phenomena other than those of mere consciousness.

It has been suggested by a number of writers that dream is related to this *unconscious region* of the mind. But the question still remains as to why and how the attention is turned towards the *unconscious* during the sleep. According to Freud and Rivers it is the slackening of the control of the *moral censor* that the real desires and wishes assert themselves and the real *libidous* impulses appear as being realised. Thus Freud and Rivers both attach great

importance to the psychological phenomenon of the repression of certain fundamental impulses.\* But as we have seen, sleep is not quite independent of reason and morality in the wide sense. The reason of this turning of attention towards the unconscious mind is the desire of the welfare and development of the organism in the long run. Even the anxiety-dreams, which directly suggest an unhealthy state of mind are nothing but an indication of the desire of the organism to keep healthy. Medical authorities are well aware that in a number of cases certain abnormal mental conditions are caused in order to save the organism from some threatened danger of destruction. This fact leads us to a very important conclusion that it is the element of the *will* and the *desire to live* which is at the base of all the activities of life, whether mental or otherwise; that it is for this purpose that the organism evolves mind and consciousness, and that the dream serves a similar function in the life of the organism.

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\*It is on this repression of certain natural instinctive impulses that the Freudian theory of dream is based. It is to release these repressed impulses that he invented his famous method of psycho-analysis. But in his 'New Introductory Lectures on Psycho-Analysis' published in 1933 he modifies his theory of dreams in the following respects and gives a revised theory in the light of these changed views.

(1) He recognises some possibility of the relation of dreams with occult sciences.

(2) He recognises a relation between the dream and the development of Personality, a fact which was recognised by a number of scientists and investigators even before him.

Still another question remains to be answered. In the light of this explanation a dream would always be related to the self. Thus a disinterested dream would be impossible. But as I have already pointed out, the meaning of *self* in the case of a certain person may be so *generalised* that his *conception of self* may include a number of other *personalities*. The answer to this question may to some extent throw some light on the *nature of consciousness* which we have used so far in the sense of *reaction of self to presentations*. Students of Psychology know that these presentations may come from *within* or *without*. Presentations from without are always related to the sense experience. As regards the presentations from within the psychologists are not agreed whether they are always a reproduction of sense experience, or they may also possess some original element never experienced through senses in the past nor even caused by paramnesia. In other words can consciousness contribute to thought any original material element, which it might never have got through senses, over and above merely the Kantian *categorical forms*? On the decision of this question depends the decision about the real fundamental nature of consciousness. If it is proved that consciousness cannot create a single original fact, i. e., the presentations in response to which the mind starts its process of consciousness come only through sense experiences experienced at some period in the past, then Lock's polemic against the Innate Ideas is perfectly justifiable. If there is no element of originality

in the process of consciousness then the experiences about, *Spiritual Entities* or the spiritual visions are merely a chimera and a deception. The possibilities of experience in that case become at once limited, and a number of experiences from our daily life shall have to be judged as pure illusions. If, on the other hand, we arrive at the conclusion that the human mind has got a power of *original creation* then the possibilities of human experience become very vast and limitless, and an experience of spiritual realities, which cannot be perceived through ordinary senses, along with the appreciation of spiritual facts and values becomes possible. The power of the human mind, through which it becomes aware of *spiritual realities* I have called *Intuition*. It is an admitted fact that human beings can appreciate spiritual values. Even the rank materialists have never categorically denied that fact. The reason is obvious. Every individual human being has been blessed with this power to some extent, and it is through this that every one can have spiritual experiences; and as individual experience is by its intimate personal relationship most certain to every person experiencing it, so no body can dare deny the presence of this power in man. I do not mean to deny that there are certain persons who are intuitively blind. But even the blind persons can have a conception of eyesight. So even those who possess little of this power never venture to deny its presence in the case of human *species*, unless they are extremely immodest. It is a different thing, however, to say that if this power of the *perception of the*

*unseen* is not well organised, well ordered and well trained, then it may lead to unnatural and false experiences and fantastic beliefs. In such cases a person is said to be superstitious. In other words, *superstition* is a disorganised and *untrained form of the use of the power of Intuition*. When this power is well organised and well trained it results in deep and useful experiences and is the greatest ally of life and organism. But it still remains to be explained how this faculty of mind emerges in the course of the mental evolution.

### Three aspects of the Experienced Universe.

We live in a vast universe with which we are in constant touch and incessant communication. This vast universe around us has innumerable common characteristics, that is, its things can be grouped together from a number of points of view. But broadly speaking this vast universe can be seen from *three* points of view, the *material*, the *social* and the *spiritual*. In other words, all the things composing our environment can be classified as belonging to one or the other of these aspects of the universe. These are so to speak, the three relations in one or more than one of which the things of our environment can stand to us. Now if we believe the mind to be composed of the *conscious* and the *unconscious* and also believe that our *consciousness is always determined by the unconscious impulses* then it is easy to see that, even though the communication of the mind with any one aspect of the vast universe may be through consciousness, the *unconscious region of the mind* must have these *three fundamental tendencies*—the *material*, the *social*,



and the *spiritual*. These three tendencies are not of equal importance. The importance of each one of them is determined by the force and violence of the movement, imparted to self by a stimulus starting from one of these regions of the unconscious. In other words, the organic energy is not equally distributed to these three regions of the unconscious. Its distribution is according to the nature of the stimulus which causes the mental reaction belonging to the one or the other of these three regions of the unconscious. Just as the mental satisfaction is proportionate to the more or less use of energy in the reaction, greater satisfaction is experienced by the reactions to deeper impulses of action than the others. Judging from the difference in the mental energy expended and the consequent satisfaction experienced, the three regions of the unconscious can be said to be so arranged, that the *spiritual layer of the unconscious*, if such term can be used, can be said to be the *deepest*, i. e., at the *bottom of all mental experiences*, and as such *determining, limiting and controlling the other regions of the unconscious*. The *social stratum* comes next and is almost the same thing which Freud and his school calls 'Libido' or the origin and source of sex impulses. The third layer which is almost on the *surface of mental experiences is the material region*. It is this layer of the mental experiences where the unconscious facts become conscious and through this our deeper mental impulses are actualised and consciously realised. It is this region of our mind where our ideas about the material world and its

qualities and properties are formed. It is that part of our mind which corresponds to our sense experience. Senses are the proper channel through which our experiences corresponding to this region are acquired, and the vastness of this part of the unconscious grows with the growth of our sense knowledge. The chief function of senses and of the corresponding part of the unconscious is to help us to search for such things as are useful in the *preservation and the growth of our material organism*. The usefulness of the knowledge acquired through this source consists in helping us to develop our relationship with material world, and to make the material world subservient to our organic growth. But the desire of material growth is not the final object of our life. Apart from its development in space, it learns to extend its life in time beyond the material existence of a single organism, and thus arrives at a scheme of the *preservation of the species* through the exercise of certain social tendencies. Freud is perfectly right in holding that the sex impulses, which I have called more generally as *social impulses*, are more fundamental than merely the impulses aiming at the material preservation of the organism. Social impulses get clustered into definite groups, and in this way a system begins to develop out of comparatively less systematised reactions through senses. It is this *systematisation of reaction* which slowly *matures* into *instinct* and *intellect*. Instinct and Intellect are the two ways in which the social impulses get definitely arranged in systematic

reactions. In other words, the ideas in *the social* region of the unconscious are formed and expressed *practically through Instinct and theoretically through Intellect*. At this stage the practical expression of the mental energy belonging to the social unconscious region becomes separated from its theoretical expression. The *former* is subordinate to the most fundamental impulses of life which are *controlled by will*, the *latter develops* a peculiar instrument of its own for expressing itself fully in the form of *vocal language*.\* The former is expressed in actions, the latter through words. Actions make the practice of the former more perfect and the language makes the latter more systematic <sup>1</sup> This bifurcation although weakening the real active impulses of life, proves very useful in another respect. It enables the organism to have a revision of its past activity and to reconstruct its past-whole into one present image. But just as the experience at the sensual or material stage is pictorial, the reconstruction of the past life through intellect is also pictorial. Intellect uses the pictures acquired through senses for its reconstructive programme, with the only difference that the pictures with which intellect weaves the past history of the organism into one whole are vocal rather than mere sensual images. Thus, so far as Intellect can extend the social experiences of an individual organism beyond its own physical wants, help to strengthen and develop its social relations and enable it to acquire useful knowledge of the development of the social aspect

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\* For fuller treatment of the same refer to an article on 'The Development of Personality' by the same author.

of the organic self, it plays a an important part in the life of the organism. *Intellect*, therefore, is the *instrument created by life* for the purpose of its *social development* and for the *realisation, actualisation, and completion of the social region of the unconscious*. *Language* is a form of *convention* arrived at by common consent of a certain society to *express the intellectual relations* which are necessarily social in their essence. Instincts, on the other hand, are social practices intended to realize fully the practical social tendencies of an organism. But as a rule all more complex forms of behaviour and reaction involve comparatively earlier and simpler forms and as such all social reaction imply material reactions, and also social instincts involve instincts intended for the preservation of the physical organism. In the same way the social region of the unconscious covers and implies within its activity the reaction and the activity of the material unconscious. The social unconscious determines and limits the material unconscious just as the whole determines its parts.

So far we are at one with Freud's theory of the unconscious. But the social region of the unconscious is not the most fundamental and the deepest part of the unconscious self. The mind is related to the universe through the unconscious in a much deeper way. There are certain relations which are more real and more significant than the social relations. These relations are what may be called the *spiritual relations*. In other words, apart from the consciousness

that we are a part of the material world and of a society, we possess the consciousness of being parts of a spiritual universe. The *consciousness of this relationship* is due to the *relation of our self with its Creator*. It is the indelible mark of the Personality of our Creator stamped on our mind at the time of its creation that keeps us reminding that *we are parts of a spiritual world* and that we have a *spiritual environment*. This stamp of the Creator on our nature is the inseparable *essence of our self*. To translate it into the terms of the unconscious region of self which we have been discussing as the source of all of our conscious experiences we can say that the *deepest stratum of our unconscious mind are embedded in the spiritual world*. Thus the deepest impulses of self arise due to the spiritual influences. These are the spiritual ideas formed in the spiritual region of the unconscious self which determine, mould, modify and move the whole of our life on the globe.

### **The Relation of the Different aspects of the Universe.**

Just as the social self determines the material activity of the organism, being more fundamental, the spiritual self determines the social as well as the material impulses of the organism. Just as in the material world, organism is a small organic unit, and just as in the social world it is a social unit, in the spiritual universe, it is a spiritual unit like a number of other similar units, acting and reacting upon one another. Just as it attempts to preserve itself in the material world through food or utilisation of other material things for its own use, and in the social world by

using and utilising the other social units for its own social development, it attempts to preserve itself in the spiritual world by co-operating with other units and by complete submission to the Creator, Ruler and Controller of all spirits that is, God. In the spiritual world, as I have pointed out in my lecture on 'The Fundamental Basis of the Science of Religion,'<sup>2</sup> there is complete order and thorough co-operation. All spirits quietly, submissively and unquestioningly carry out the orders and behests willed by the Creator. Heaven, as described by the prophets of Israel, or in a much greater detail with the abundance of imagery by the Prophet Muhammad, is simply a detailed picture of the complete peace and order reigning in the spiritual world, where there is only one person's rule, without evils and pains necessarily arising from the feelings of needs and wants of our material and social organism. Society, in the spiritual world, is not of good, bad or indifferent persons, but of the selected ones, who by the judicial exercise of their will and faculties have become entitled to the spiritual abode, or those who have become conscious of their spiritual environment. But as I have pointed out above, our spiritual experiences involve also the material experiences of sense and social experiences of intellect. Hence spiritual experiences are not complete abstractions from our material and social experiences but rather involve them just as more complex mental experiences involve the simpler ones. Therefore, those people who thought that salvation could possibly be attained only after the

material life of the organism had been cut off, were wrong. In fact a realisation of the heavenly bliss which so many religions agree to call 'salvation' begins on this earth, with the consciousness of our conceiving a spiritual environment around us. <sup>3</sup> In this spiritual world of which we become conscious through the relation of our spiritual unconscious with the spirits, the *word* of the Creator, or the *will* of the Creator, if the term word is inappropriate for being expressive of intellectual and social intercourse, is obeyed and carried out in action and practice by the spirit of the *spiritual beings* for whom it is intended. There are no questions asked and no doubts expressed. The spirits obey with complete submission. It was for this reason that the name Islam was given to the system of obedience to the one Spiritual Creator because it was conceived as a true picture of the order and harmony prevalent in the spiritual world. It was in this sense that Islam had established 'The Kingdom of Heaven on Earth,' of which the Holy Christ had given the news, and for whose coming the Christians were taught to pray. Thus, so far as there is no questioning and no doubting in the spiritual world, intellect cannot profitably be used for the development of this aspect of self. There must be some power in our nature, more directly connected with faith, order and certainty that can be used for the development of this aspect of the unconscious self. We have found *Intuition* to be such a power in our nature. As compared with *Intellect* which *diversifies the unity, abstracts and creates doubt,*

*Intuition unifies various diverse experiences, synthesises them and creates absolute faith.* Clearly, therefore, the instrument through which the mind gets a peep into the spiritual world is 'Intuition' and not 'Intellect'. The unconscious gets related to the spiritual environment through Intuition.

It is our common experience of every day life that sometimes a learned, educated and highly intellectual person fails to understand very common and trifling spiritual experiences, while on the other hand an illiterate person may experience deep spiritual visions. The explanation of this phenomenon in the light of the above is very easy to understand. The development of Intellect is not always followed by the development of Intuition. Just as sometimes a person having big eyes may be an idiot intellectually, it may often happen that a great intellectual person may remain an imbecile intuitively. Although, ordinarily, with the development of Intellect the Intuition also develops but this does not invariably hold true. Even in normal cases this proportionate development can not be said to take place mathematically. In certain cases this rule is palpably found to be inapplicable, specially in the case of spiritual geniuses. But the reverse of this rule is perfectly valid. If the Intuitive power of a person develops, then often his intellect also develops because the intellectual process is involved as a necessary element in the intuitional process.



### Intuition and Imagination.

Any mental power that can be compared with Intuition is Imagination. But *Intuition* differs from the *intellectual imagination* in *clearness of presentation and certainty of belief* since an *imagined truth* proceeds from comparatively more superficial regions of self. The truth of an object imagined to be true is still of hypothetical certainty, which may be shaken by future experiences inconsistent with the truth imagined. The intuitive perception, on the other hand, carries its incontestable certainty in itself. It does not wait for some other event to prove its validity. If it does not carry this kind of incontestable conviction for the mind experiencing it, then it belongs to the domain of imagination, and this, in fact, is the most reliable test for distinguishing one from the other. Objectively, however, the person experiencing an intuition may wait for the confirmation of his idea by actual facts if it is concerning future events. So long as he is waiting for the actual fulfilment of the preysed perceptions in the world of sense or intellect, his state of mind is of complete certainty, absolutely above doubt. This attitude of certainty is not because he wills to believe like this, but because the vision perceived is itself so vivid and doubtless that it indelibly impresses its certainty on the mind, and modifies the belief attitude of mind in such a way that it can never be changed into doubt. Although Intuition differs from *intellectual imagination* or *sensual expectation* in *doubtlessness, certainty and belief*,

yet one intuition may differ from another in possessing more or less of the same qualities. In the same way, the intuitions of one man may be more clear and certain than those of another. In other words, the intuitive faculty of one person may be more or less developed than that of another, or that the same faculty of the same man may be exercised more or less at different times.

In the case of different persons there is no difficulty in understanding the difference of this power. Just as one man may possess more developed eyesight or more musical ear or a better sense of touch or taste than another, or just as the memory of a person may be sharper, or imagination more vivid, or the power of thought more developed than another, similarly this power of intuition may be possessed in greater or lesser degree than another.

### **Intuition and Divine Grace.**

But the question still remains whether Intuition like other mental powers can be cultivated by exercise and practice? The answer is definitely 'yes,' as in the case of its denial the question of personal responsibility for the spiritual activity will also have to be answered in the negative. The affirmative answer holds true with one reservation. Just as some kind of touch with the corresponding objective reality is necessary for the use and development of other powers, for instance, light for the exercise of eyes, vibrations for ears etc., similarly, a touch with the spiritual realities is

necessary for the cultivation of Intuition. But it differs from other powers in this one respect that the medium necessary for their development is something subordinate to the human will, in the sense that in their case merely will is required to get at them. For instance, in order to exercise or develop the eyesight we need only make up our mind and properly adjust ourselves to the light, the objective medium having no independent will of its own. Thus, the cultivation of other powers is purely unilateral. In order to develop the power of Intuition, on the other hand, we have to adjust ourselves not to the dumb, mute and powerless objective media, but to the willing, knowing, acting and intuitive beings, who are of course controlled one and all by the One Creator of all. In the spiritual world, therefore, we can co-operate, help and serve the other intuitive beings, while in relation to the Creator there is only one way open to cultivate Intuition and that is by obedience, submission and service as adopted by all the higher spirits who have attained to His understanding. Hence, the development of this power is not purely unilateral, but in addition to its being partly dependent upon our will, it also partly depends upon the will of others, particularly of the Creator, Who controls directly the spirits and the spiritual world. Various systems of religion have taught this view as the 'Theory of Grace.' Those religions, which have emphasised the Grace of God as the sole cause of the development of Intuition, the only source of religious experiences in us, have

seen only one aspect of the question, while the others which believe it to be solely dependent upon the choice of human will emphasise the other aspect and believe this power to be indetical in its nature with other mental powers. Undoubtedly, the Grace of God or the Will of the Creator plays a more important part in its development in the same way as the higher mental processes often determine the comparatively lower ones. But the real change and development is effected only in and through the lower link in the relation. Perhaps the relation between the *Grace* and the *human will* is, to some extent, similar to the relation between Aristotle's *universal* and *individual*, the former being more fundamental, true and certain as compared with the latter but able to actualise only through the latter. Moreover, too much emphasis on the Grace aspect may lead to a repudiation of individual responsibility and may substantially result in a denial of the possibility of the development of this power through which we apprehend spiritual realities. Those religions, therefore, that emphasise Grace, have failed to attach due importance to *individual responsibility* in the matters of *religious salvation*. For instance, Christianity that has taught the theory of vicarious redemption and inherited sin has over emphasised the Theory of Grace. Theory of the Intervention of Saints is nothing but an exaggerated form of the Theory of Grace. We can thus sum up the answer that the power of Intuition is cultivatable, and that its cultivation is partly due to the Grace

of the Monarch of the Spiritual World and partly to the human will, which also, as I have already shown, is in the long run determined by the most deep-rooted spiritual impulses in the unconscious region of man's personality.

### **Organic Energy, its forms and sources.**

To solve the other question, why in the case of the same person his capacity of exercising this power is different at different times, we must refer, on the one hand, to the constancy of the *total organic energy*, which we have already taken for granted under the discussion that dream is simply an extension of the function of consciousness, and, on the other hand, to the mental processes of *affinity* and *inhibition*. Psychologists have conceived the notion of the *organic energy* in the light of the general theory of the *conservation of energy*. Just as the total quantity of energy in the universe continues to be constant, the energy of an organism, so far as it is a *microcosm*, a miniature universe, continues to be constant. The application of this analogy becomes difficult to conceive, because the forms of begetting and spending energy in the case of living organisms, specially in the case of higher organisms, become highly complicated, and also because with the introduction of mind into life there is introduced a factor that disturbs the flow of energy and its transformation from one form to another to a very great extent. For this reason the measurement of organic energy in the terms of purely quantitative standards becomes a very difficult task. But the examination of a large

number of pathological phenomena clearly indicates one thing that almost all the efforts of our organism are directed towards the preservation of a certain definite amount of energy in store for its use. Disease is the name of decrease in this amount of energy, and health means the acquiring of this energy from some source or other and the preservation of this definite amount of energy. Thus, life, as it has been recognised by biologists generally, is the continuation of activity for the purpose of acquiring new energy and spending it, or in other words, preserving a judicious balance between the income and expense of the organic energy. It is doubtful, however, whether the quantity of the total energy of an organism is always constant, otherwise there would be no such phenomenon as disease and want. In fact, it is very difficult to measure certain forms of organic energy in terms of mathematical quantities since it is difficult to find a common scale of measurement for all the different forms of organic energies. What remains constant is a certain minimum amount of energy which is indispensable for the continuation of life. If this minimum amount is reduced still further due to some cause or other, life ceases to exist, and the organism perishes. It is clear from this that there is a constant inflow of energy into the organism from some source or other, by virtue of which the organism is in the constant process of *regeneration* and *recreation*. Life, therefore, is constantly being *recreated*. The school of Deists, who believe only in a single act of creation, has,

therefore, no place in Biology. What, then, is the nature of this energy that is being constantly supplied to the organism, and what is its real source? These questions are not easy to answer. They require a vast search and a thorough examination of the related facts, before any definite answers can be formulated. Broadly speaking, the energy required by an organism may assume three forms, *material, social or sexual, and spiritual*. Each one of these forms can be acquired and expended in relation to each one of the three universes in which self lives, which we have already discussed above. It is difficult to decide whether any one form can be easily converted into the terms of another. Freud and his followers have shown that the lower forms of energy can be utilised for higher purposes and they have agreed to call this process as '*sublimation*'. But in another sense all the *different forms of energy are spiritual*, so far as they are all *determined, created and conditioned by spiritual forces*. If all forces of the universe which are responsible for creating different forms of energy may broadly speaking be distinguished into spiritual, social and material, then the spiritual forces will be found to be the *ultimate conditions of all forces*, being *deepest in their origin, far-reaching in their influences and vast in the disturbances caused by them*. It is not, however, easy to understand how this relative importance, depth and vastness of each can be known objectively apart from their relation to the mind, which is best fitted to create standards for the judgment of different values. One provisional

objective standard can be suggested, however, on the analogy of sensual phenomenon. If a certain series of sensations proceed from a certain objective stimulus, and the disturbances caused by the different parts of those sensations during the process of their expansion can be compared, then the disturbances caused by those sensations when they are nearer to their origin are comparatively more intense. On the same analogy the spiritual forces, being nearest to the origin of all forces are more intense and more capable of expansion. There can be no two opinions about the fact that the source of all forces is an intelligent and willing Person, for otherwise it would be impossible to explain the rise and development of those forms of life that involve intelligence and will as their special characteristics. If the origin of all forces, therefore, is a conscious, intelligent and willing Person, then those forces that are nearest to the Originator in their qualities will be most intense and most far-reaching in their influence. The other forms of forces may also originate from Him indirectly, but being unlike the source of their origin, will be comparatively less intense and less far-reaching.

**Mind and Organic Energy**

Moreover, even in the purely objective description of energy and force we are unable to avoid references to mind and mental terminology, like sensation, stimulus and intensity. The reason is that the concept of force and energy has become known to us only on account of its relation to the mind. Mind in general and human mind in particular would not have



been able to perceive or conceive the idea of force if it had not found it proceeding from its will directly. It is for this reason that mind cannot think it possible even for a minute that force or energy can proceed from any source other than that of the will of some being or other. In other words, mind knows that force in the long run is always the outcome of the exercise of will; therefore, even where it does not seem to proceed from some will, a will has to be postulated directly or indirectly as the cause of every form of force or energy. It was on account of this mental tendency that the ancients assumed every natural force to be a willing person. Their mistake lay, however, not so much in assuming natural forces to proceed from some willing person or other, but in assuming that each one of these forces was independant of the others, and that there was no controlling force of the whole system. In fact, their mistake consisted in refusing to believe that ultimately there was one system prevailing in the whole universe. Their short-sightedness consisted in *failing to reach at the ultimate unity underlying the whole outward chaotic show of the natural forces*. Mind, can hardly ever fail to understand the underlying unity of all natural forces, since it directly experiences this ultimate unity in all those forces which proceed from the mind itself, although outwardly they appear to proceed from different sources. All forces, therefore, directly or indirectly proceed from the exercise of will, or are caused by mental processes. In this respect at least all

forms of energy agree. In a sense, therefore, *all forces and all forms of energy are spiritual*. So far as they all share a relation with the Spiritual Being, and proceed from a spiritual source they are spiritual in their essence. Thus, all forms of energy, although different in their outward appearance, are at bottom one, and share the spiritual nature of their origin and as such have a spiritual reference. Hence, the differences in different forms of energy are superficial. It is this fact that makes possible the transformation of one form into another. It is also for the same reason that the spiritual form of energy being comparatively nearer to the real source of energy can possibly be transformed into other forms easily and the volume of the energy when transformed into lower forms would be vastly expanded. But it should be remembered that although such a transformation is possible, yet it involves a degradation of that form in a sense, as its transformation would mean leading the person, in whose case this transformation takes place, far away from the real source of energy. In a way this degradation would be similar to the degeneration of a human being to an animal, and as no person of common sense or at least of good sense would like this degradation, so no person would willingly transform a higher form of his activity into lower, may it be the transformation of the spiritual into the social or of the social into the material. On the other hand, a progressive soul is constantly *spiritualising its social and material relations*. In fact *the whole process of the evolution of mind consists in systematising all our activities under spiritual ideals*.

It seems that although the transformation of one form of energy is not a difficult process, yet for the continuation of life some kind of minimum quantity of each of the forms of energy is indispensable. This minimum quantity required for the continuation of each one of the three forms of the activity of the organism differs in the case of different forms of life. In fact, all the forms of life can be distinguished, on the basis of the absolutely minimum quantity of each form of energy required for the continuation of their life, into three groups, *spiritual beings*, *social beings* and *material objects*. It is difficult to fix the minimum quantity of each form of energy required by any form of life, because the mathematical measurement of any form of energy in general and of the higher forms in particular is very difficult, and it is still more difficult to measure one in terms of another. Mathematical standards of calculation which are intended to apply primarily to sensual phenomenon or material objects cannot satisfactorily be applied to the measurement of the phenomena related to the intellect or intuition, except analogically in a very crude way. Thus, each form of energy will have to be measured by its own standards. It is for this reason that often an apparently great deed, great from the material or social point of view, may seem to be very small and superficial when looked at spiritually, or a very great spiritual deed may look very insignificant, when judged by an abstract material standard. As we have already defined spiritual forces as those which proceed directly from

the exercise of will, the greatness of a spiritual deed can well be measured by the greater or smaller exercise of the will in the light of central spiritual standards, although its material net effect may be very small outwardly.\* In the long run, however, deep spiritual deeds always grow to be much greater than any great material deeds and persist for much longer periods. On the same analogy it is not difficult to understand how the spiritual beings, although they may apparently persist for a much smaller period than certain lower forms of life, acquire a perpetual lease of life. Just as a spiritual idea, an expression of spiritual energy may take centuries to grow fully and mature according to the original conception of its originator who *ex hypothesi* must be a willing person, similarly, a spiritual being may continue to persist for an infinite number of centuries although the ordinary span of the life of its organism may not seem to extend beyond the average period of its persistence. Coming back to the question of the absolute minimum of the different forms of energy in the case of each form of life, it can be said that the minimum quantity of the spiritual energy required for the lowest forms of life is much smaller as compared with the minimum of the material energy required by the same form, while with the higher forms it is just the opposite. In the case of man, who is the highest form of life perceptible

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\* The Kantian principle that nothing, excepting a good will, is good absolutely, in its own right, without any reference to any other good, also signifies the same thing.

to us, if only the absolutely minimum level of spiritual energy is maintained, then he continues to live at the lowest spiritual level, without rising higher than the gregarious animals. Most of the human beings, however, hardly ever rise above this standard, while certain other beings by habitually living in the spiritual universe, by the persistent exercise of their spiritual nature, by begetting and spending the spiritual energy more often than the other forms of energy, may rise to the highest summits of spiritual life and may reach nearest to the Sole Creator and Controller of all forces and the Absolute Master and Monarch of the whole universe in general and of the spiritual universe in particular.

## CHAPTER X

### EDUCATION OF THE SPIRIT

The habitual dominance of the spiritual universe in the life of a person, as I have discussed above, is partly due to the habitual exercise of the will of the person who so lives and partly due to the Will of the Controller and Guide of the spiritual forces. The first aspect may be developed by education, while the second aspect is solely dependent on the Grace of God. The second factor being beyond our control except through prayers and submission, we can only attempt to educate the spirit. Although a large number of books have been written on education from various points of view, yet very little has been said concerning the *education of the spirit*. Most unfortunately, almost all the modern theories of education are based upon the supposition that man is at the most a social animal of a higher order. Thus, while attempting to educate the gregarious animal in him, the educationists have never attempted to educate his spirit and his spiritual nature. They have hardly ever implied in their theories that a man can *habitually live* in a *spiritual universe*, apart from a *social universe*. To some extent, no doubt, it was a reaction against too much of emphasis on the spirit in man by the clergy, that the secularists gave up the education of this aspect of man and left it entirely into the hands of the religious leaders. But this attitude of the educationists resulted, on the one hand,

in sharply dividing the personality of man into the secular and spiritual, and thus creating a hindrance in the full development of the personality, the one necessary condition of which is unity in its various activities; and on the other hand, in depriving the ordinary education of all spiritual value. The prophets or the accredited teachers of humanity were perfectly right in attaching due importance to the education of the spirit in man. But for the records of their teachings, the world would have completely forgotten the meaning of true education. Through their deep *meditations* or *spiritual visions*, they saw the origin of spiritual forces and apprehended the laws binding and guiding those forces. In order to apprehend these laws it was not necessary to be transplanted to some other world. They had only to penetrate below the apparent crust of sensual phenomenon, the only form of reality apprehensible by common people, in order to get glimpses into the true spiritual reality, where the destiny of the social and the material world is being transcribed.\* The education of the spirit by prophets, accordingly, consists in teaching us how to harmonise all the various activities of human nature according to the spiritual purposes which being hidden from senses cannot easily be perceived by common people. No doubt, every person who has a mind and a will to get a vision of the spiritual reality can have access to it, but usually people being overbusy in the satisfaction of their material and social wants are apt to forget the existence of this spiritual world and its deep

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\* The tradition of the Prophet that on the Night of Elevation he saw the angels transcribing the fate of the world.

relationship with human nature. Prophets working on the basis of their personal experiences remind the others of the existence of deeper realities. It is for this reason that the Qur'an calls the teachings of the prophets as '*Tazkir*' or reminder of that deep-seated affinity with the spiritual reality which lies hidden in every human mind. The '*Tazkir*' theory of education implies that the spirit is conscious, in the depths of its soul, of a spiritual world, of its system, and most of all of the Creator that has deeply and indelibly imprinted the stamp of the belief of His Existence on every spirit. The teachings of prophets, therefore, consist in directing the activity of the spirit in certain definite channels with respect to the spiritual world and its sole Monarch. Conceived on the analogy of the social universe, the sum and substance of their education is usually to teach us how to behave in the presence of the All-Powerful, the Sole Creator and Controller of all forces. Since the spiritual activities involve social and material activities even as all higher forms involve in them the lower ones, their teachings at once educate our spiritual, social and material activities and behaviour. Thus their teachings while directly reforming our spiritual life also reform our social and material life.

### **Exhibition and Inhibition of the organic tendencies.**

Education checks the flow of activity in some one direction, while directs it to flow more freely in certain other directions. The *principle* on which certain forms of activities



are checked and the others helped is the *persistence* and *development of life*. All those tendencies that are liable to cut down the progress of life, or are likely to destroy it, are discouraged, while all those that tend to help the progress or continuation of life are encouraged. The former aspect of education may be called the process of *inhibition*, while the latter aspect may be termed *exhibition*. In the terminology of religion the rules relating to the former are known as *prohibitions*, while the rules relating to the latter are known as *permissions*. All principles of education, therefore, usually take the form of *Do* or *Do not* with *rational explanation for each principle*. It is in this respect that the *principles of education* differ from the *dictates of law*. The majesty of law does not deem it necessary to explain the *rationale* of its dictates, while education can never be complete without the statement of such rational grounds of its principles. The explanation of principles, given by education, however, is usually in the light of its main purpose, the central principle of its rules being a distinction between those activities that *help* and those that *hinder* the *process and progress of life*. But life and its progress must be understood generally in all its three aspects, material, social and spiritual. If we overlook the third aspect then the principle of sacrifice specially in its extreme form of martyrdom at once becomes difficult to understand. In fact the whole *process of the education of habits consists in suffering a series of sacrifices*. All dictates relating to prohibitions are in a sense rules of self-sacrifice.

They are so many limitations on our choice and our free flow of activity in natural directions. But this limitation of our activity in one direction is not an end in itself. Its object is to preserve energy for the sake of being utilised for the purpose of the perfection of our nature in certain other directions. Ancient faiths that emphasised sacrifice, did not emphasise sufficiently the end or the purpose for which it was intended. Thus, *progress of life implies suppression of material and social activities for the sake of preserving the same energy for being utilised for the purpose of the spiritual ends.* Proper education, therefore, consists in suppressing or inhibiting the lower tendencies for affording a greater scope for the habitual exercise of the higher. It is clear from this that the satisfaction of the material and social tendencies must be voluntarily minimised for the sake of developing the spiritual aspect of life. It can be concluded from this that the excessive exercise of intellect may interfere in the free exercise of intuition, just as intellect cannot work when some sensual experience is going on, except in co-operation with the sense perception. This is also a well-known fact that doubting, arguing and questioning, which are expressions of intellectual activity, interfere considerably with the working of a suggestion through hypnotism or otherwise. Thus, if there is any state of mind when the perceptual and the intellectual activities come to a standstill, it is evident, that intuition will have a free exercise at that time. In sleep, whether natural or hypnotic, i.e. one induced by artificial

hypnotic suggestion, the activity of senses and intellect is reduced to the absolute minimum, although not completely cut off; naturally, therefore, intuition gets a chance for free exercise.

### **Dreams of Different People.**

In the exercise of intuition consciousness may be turned to any one of the *three layers of the unconscious* and may pick up ideas from any one of them. As an individual person may habitually live in any one of the material, social or spiritual universes, so naturally his intuition will pick up its frame, symbols and imagery from that particular world. It is for this reason that the dreams of a saint differ from those of an epicurean. Although the dreams of both are in a sense spiritual, so far as they are due to the presence of the faculty of intuition in both, yet they differ not only in their meaning but also in content, ætiology, imagery and constitution. Just as one person who knows two languages can express his thoughts in two different ways and as such is better educated and has a greater scope for the expression of his inner self than one who knows only one language, specially when the second language known to the former is much richer in content, similarly a person whose spiritual universe of ideas is much more developed than the other will find a much vaster scope for the expression of his inner self.

The vastness of experiences of various kinds in the domain of different universes gives a much greater complexity and richness of contents to the dreams of a person: A person

who is still at the material stage will experience dreams of eating, drinking etc., another person who has advanced to the social stage will draw the contents of his dreams from social experiences or intellectual sources, whereas a third person who has advanced to the spiritual stage will see spiritual visions of the most disinterested kind and of the highest social welfare. Such are the dreams of the prophets, seers and sages. But the dreams of common people also, even though about eating and drinking, have two characteristics in common with those of the sages. Firstly, they are always related to the future of the self experiencing them in some way or other, which means that they are always in all cases due to the exercise of the power of intuition possessed by all. Secondly, the dreams of all persons draw their contents from the unconscious region of the person experiencing them. This unconscious region is partly constituted by the actual past experiences of the person, partly by the inherited traces of the race experiences and partly by the feelings of his relation to the spiritual universe. In this respect the *unconscious mind* of every person, and the *conscious mind* so far as it is determined by and dependent upon the unconscious, is embedded, so to speak, in the spiritual reality. Thus, the Monarch of the spiritual world controls the mind directly through the unconscious, and the material and social world indirectly through the conscious, and decides the fate and destiny of the beings with mind directly and of the beings without mind indirectly every minute of their life.

It has been recognised by all the psychologists that all our *conscious ideas are formed in the unconscious region* which as we have seen is directly determined by its deepest layer of the spiritual, which takes its command from the Monarch and Controller of the spiritual world. It is willing and conscious submission to this command of the Spiritual Monarch that constitutes true Islam, otherwise unconsciously or unwillingly all creatures submit to the inevitable command of their Creator and Controller. Man amongst His creatures has a special privilege that through intuition, which has been granted to him to understand spiritual realities, he is able to peep into the laws that are prevalent in the spiritual world and after understanding them can actually use them for the betterment of his life. It is this *possibility of his peep into the spiritual reality*, which is at once the cause of his *greatness and misery*. It is the cause of his greatness because he can experience true reality directly, which is in a way barred to other creatures, and which at once makes him most active, thus enabling him to control the whole of the creation. It is the cause of his misery, in that it makes him restless by opening a vast field of progress before his view. After this vision of true reality *he attempts to achieve union with the true reality* and will be satisfied with nothing short of it, and this desire while presenting an infinite field for his progress keeps him always bowed down to the sense of the *infinite* and the *unachievable*. This vision makes him at once bold and active, but also makes him modest and

humble, while it turns all his doubts and hesitations into faith, belief and hope. The vast impassable gulf between the true reality and the attempting self cannot be easily crossed, so he has necessarily to depend upon patience. It is not patience forced upon him by the inevitable external forces, but it is conscious and wilful patience taught to him by the very nature of the reality, of which he had had an intuitive vision. The qualities of faith, activity, boldness, modesty, humbleness and patience, therefore, must be acquired by everyone, who desires to find and be at one with the Spiritual Truth.

### **Substance and its Attributes**

A *mystic or a saint* acquires these habits to *achieve union with reality*, while a scientist must form these habits to have a glimpse into reality. A scientist can at the most aspire to have a look at one aspect of reality, in so far as he uses the instrument of intellect, which by its very nature is incapable of conceiving the reality as one. Thus a scientist can at the most get at the abstract attributes of reality, while a saint by using the instrument of intuition can at once have a vision of the very essence of reality, and is thus capable of knowing the substance. In fact, the old-standing controversy amongst the ancient dialecticians of *substance* and *attributes* can be solved only in this way. The two extreme views emphasise respectively the instrument of Intuition or Intellect for the purposes of search into the real nature of reality. 'A philosopher or a scientist working through

intellect can hardly ever reach the true essence of substance while a mystic can always have a conception of reality through intuition. The union with reality desired by the latter can only be possible through intuition which alone is capable of introducing one personality to another, while intellect can at the most reveal the properties possessed by an object irrespective of the fact whether that subject is a person capable of exercising will or a mere heap of stones.

Those persons, therefore, who try to know the other spirits or the Creator of all spirits or the spiritual world through the instrument of intellect are like those people who try to see through ears and hear through eyes. They simply attempt to achieve the impossible, and the consequence, therefore, is often a complete failure. This kind of failure in turn helps to destroy their power of intuition as every power progresses by use and weakens by disuse. Thus, there comes a time when they become totally deprived of this power, and then their life becomes no better than that of animals. Since it is this power which is most helpful in the expansion and prolongation of life, so with the weakening and the ultimate destruction of this sense of the future life, those who lose it die a natural death of the spirit with the destruction of their organism. The death of the spirit means perdition and eternal punishment. It is this *death of the spirit* that is spoken of as *hell* and its punishment in the religious terminology. It is clear from this that in a sense with the weakening of this power

the life of hell begins with the life on this earth, and similarly the life of heaven also begins on this globe with the beginning of the progress of this power.

The nature of this power of intuition shows that its progress once started hardly ever ceases, even after the destruction of the organism. The dreams, therefore, although they are caused by the similar mental processes as work during the waking period, give us an indication of the life after death. In this way the phenomenon of dreams in a sense *connects our mind with eternity*. It is through them that we know how our present moments of life may be connected with the time to come, and that unlike other animals we are not merely the creatures of the present moment.



## CHAPTER XI

### CAN AN ABSOLUTE FUTURE BE CONCEIVED ?

If, dream is a *prevision* into future, then that future must be existing as *present* in relation to some mind or other. The statement really implies that there is no possibility of experiencing an *absolute future* and that the intuitive *knowledge of reality* can only be *communicated* from the consciousness to another. Evidently, we are entering into the domain of metaphysics, and I believe that the psychological theory of dream that it is a form of Intuition is perfectly tenable without any reference to this metaphysical question.

The future which a dreamer foresees is a future for him, something which is still to exist for him, independently of the fact whether that future exists as present for any other personality besides his own. This question further implies that every dream, if it is a prevision, is as well a shadow of the idea already existing in present for some other consciousness. It would be quite easy to postulate something like a *Universal or eternal consciousness* to which all is *present, all is being, and nothing is becoming*. It can further be postulated that the dreams give a hint, a reflection, or a description of the ideas existing in this consciousness, which is unlimited and infinite in its present experiences, to our limited and finite consciousness, for which there necessarily exists a past, a

present, and a future. Hence, some of the experiences of this Universal and Unlimited Consciousness are the objects of our forethought, of prophecy, and of future experiences for our finite and limited consciousness. From this point of view, the development of consciousness into self is a process, which takes place through *intuition*, and consists in *understanding and realising the ideas of this Infinite Consciousness by our finite consciousness*.

According to this view, Intuition would consist in the influence of the Universal and the Infinite on the particular and the finite. But we have already arrived at the conclusion that the working of the mental processes during sleep does not materially and qualitatively differ from the function which they perform during waking period of our life. Therefore, we can safely say that Intuition works not only during the sleep but also during the waking hours, although, while awake, it will be best exercised at the time of concentration.

### **Intuition and Intellectual Processes.**

It can be said that Intuition process, although applicable to the deeper and more spiritual mental phenomena, is fundamentally different from the Intellectual process in one point which is psychologically of very great importance. Intellect is meant to enable a person to meet different situations, and thus involves a variety of experiences in its compass. Intuition, on the other hand, goes into the depth of a particular topic, as in concentrating on a certain problem

or a particular theme, so unifying the variety of experiences supplied by Intellect. Thus, the *essence of Intellect* is *diversification* or *diffusedness* or *analysis*, while that of *Intuition* is *unification*, *systematisation* or *synthesis*. Intellect works by *breaking up one into many*, while Intuition works by *unifying many into one*. But experience involves both *unity* as well as *diversity*, so both these processes are indispensable for human experience. It is immaterial from which side of the chain you begin, whether with diversity or unity. So, if Intuition must imply a Universal and Infinite consciousness, and Intellect a particular and finite one, indissolubly bound up with past and present but always looking to the future and living for it, then it is immaterial whether you begin with postulating a Universal or only a particular consciousness. By postulating one and by applying it to the facts of experience we are sure to be led to the other.

It is immaterial, therefore, whether we postulate a Universal Consciousness, calling it God or whatever you please, and then saying that the process of Intuition, which is responsible for all our deeper and spiritual experiences, consists in the transmission or conveyance of the present experiences of this Universal Consciousness to the finite consciousness of the human beings, or we postulate the actual existence of a personality with a finite and limited consciousness and then say that human intellect can develop to such an extent that it can, in a marvellous, and to some

extent in a mysterious way pry into the future secrets of the Universal. If it is pressed that there must be a mind without which the presence of ideas and secrets cannot be conceived, then we can say that Intuition can know before hand certain relations which are likely to develop in future between the finite consciousness and such a Universal Mind. The difference between the two modes of statement is not very great, excepting that in the first case the process of Intuition would function by creating images and reflections, while in the second case it would function by leading and developing the finite into the Universal Consciousness. In both cases we have to postulate two *separate entities*, one *Universal, Infinite or God*, and the second *particular, finite or human consciousness*. The two explanations differ only in the mode of stating the relationship between the two entities, in one case *we begin with unity and come to diversity*, while in the other *we begin with diversity and come to unity*. According to the one *we begin with Intuition and later apply Intellect*, while according to the other *we start with Intellect and evolve Intuition at a higher stage later*. I believe the first mode of explanation is simpler and more natural, because it is easier to arrive at the finite by limiting the Infinite, while no amount of the colligation of the finite would be able to give us a real Infinite. To put it in a different way, we can say that by starting with *unity* we can arrive at *diversity*, but the process cannot easily be reversed. Unity can create and result into diversity, but diversity cannot be weaved into real unity. Even then it is only a question of comparative ease.

So, we can conclude that it does not make much difference whether you postulate a Universal Consciousness or a personality in order to explain the phenomenon of dreams as a *prevision* of *future*. Perhaps the psychological theory can work as well without entering into the metaphysical question and without postulating any entities at all. But if any entity has to be postulated at all, then it would be better to postulate two rather than one, one the Universal Consciousness and the other a human personality. It is not possible to make a choice between these two realities as one of them must necessarily involve and lead to the other. The phenomenon of dreams, nay of the whole of consciousness, is due to the co-operation of these two realities. There can be no possibility of experiencing any dreams either by the Universal Consciousness alone, as there is no future for it apart from its present, nor by a finite consciousness alone unless the Universal One influences it. As dreams are merely an ordinary form of the functioning of the human consciousness, we can safely conclude that all kinds of conscious experiences are the result of the working and influence of the Universal Consciousness on human consciousness or personality, although the psychological theory of dreams can be discussed without any reference to this metaphysical discussion. The question of the origin, nature, and development of personality is as important as of the processes of consciousness and has been fully discussed by me elsewhere.

## CHAPTER XII

### SUMMARY

The real difficulty, however, regarding the two realities postulated in the last chapter, consists in conceiving the mode of their mutual co-operation and relationship. How human Psyche can touch and draw from the Infinite Consciousness is the main question? There are only three modes of our contact with the objects of our experience, (1) sensual (2) Intellectual and (3) Intuitional. As I have pointed out in the main discussion, *senses* are capable of experiencing only our material environment, *intellect* both material as well as social, and *intuition*, spiritual, social and also material. These are the three main *functions* or *ways of adaptation to our environment*, which are at the disposal of human Psyche. Mind adapts itself to its environment in one or more than one of these three ways. Minds differ from each other in possessing one or other as *superior function*. But the relation between the superior function and the other functions is not that of exclusion, as Jung has pointed out in his 'Psychological Types', but of relative development and complexity of contents. Apart from a relative subjective superiority of this function or that in individual cases as held by Jung, there is an absolute superiority of one mode of adaptation over another in the sense that certain modes involve and go still further than the others in respect of the vastness, complexity and unity of the contents of the

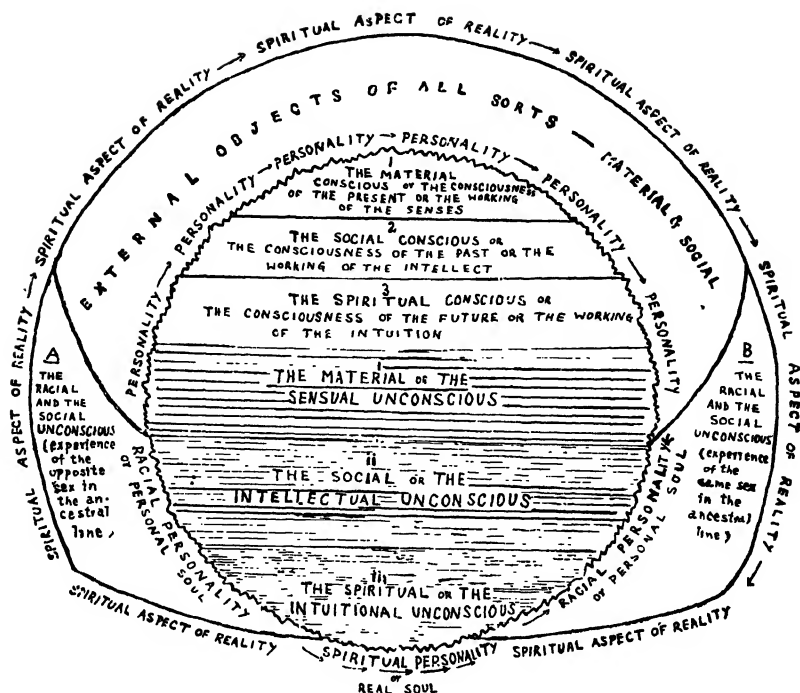
situations experienced. Mind, therefore, acts and reacts and adapts itself to the reality around it mainly in one of these three fundamental manners, and there are three aspects of reality for which each mode of adaptation is particularly appropriate.

These three modes of adaptation may be regarded as marking three fundamental types of persons according to the superiority of this or that mode of adaptation. All the three modes of acting and reacting of the mind upon reality are one at bottom. The *psychic energy* which is used in this form or that form of mental activity, is ultimately drawn from a common source, although, there is a minimum amount of energy which must be expended in each of the forms to keep the life going. Jung is not right in holding that each form of activity has its separate energy attached to it, as the source of all mental energy seems to be one common reservoir. Perhaps it is more correct to say that each one of the activities has its own specific energy which, being drawn from a common source, is practically the same in its essential characteristics, only that each form must use a certain amount of it in order to continue to function healthily, so that it may not be lost by disuse. It seems that with the evolution of human Psyche, the lower modes of activity will slowly give place to the higher, and consequently in the end human species are likely to become only *intuitive beings*, using senses and intellect only as aids and means to spiritual

activity. All true religions have attempted to direct the flow of Psychic energy more and more in the direction of Intuition. The political history of Islam is a clear illustration of the view that intuitive behaviour in which senses and intellect are subordinated to intuitive adaptations, is most helpful to the survival of life on this planet. But when the Muslims degenerated into *sensual* and *intellectual* beings, they were on the same footing as their competitors. In such cases, that group always succeeds which uses its senses and intellect better. It follows from this that in the case of a society both kinds of movements either in the direction of progress or of degeneration are possible. In the case of human species in general there is always one kind of movement possible and that is towards progress. In the case of an individual, as I have already pointed out, when the consciousness of spiritual environment is once awakened, the trend is usually towards progress. In the case of certain unfortunate individuals, however, degeneration of the Psyche takes place and the Intuition becomes enfeebled after having risen to a certain standard of sensitiveness and activity. This is often the result of the abnormal progress of the senses or the intellect. The excessive possession of, or desire to possess, the goods material or social often causes this kind of degeneration. This state is technically known in the science of religion as *apostacy*. But in religion this term is used in a narrow sense, of giving up one kind of religion for another, while I mean by it







- (1) The Material Conscious or The Consciousness of the Present, or The working of the senses.
- (2) The Social Conscious or The Consciousness of the Past, or the working of the intellect.
- (3) The Spiritual Conscious or The Consciousness of the Future, or the working of the intuition.
- (i) The Material or the Sensual Unconscious.
- (ii) The Social or the Intellectual Unconscious.
- (iii) The Spiritual or the Intuitional Unconscious.
- (A) The Racial and The Social Unconscious.  
(Experience of the opposite sex in the ancestral line).
- R. P. Racial Personality or Personal Soul.
- (B) The Racial and The Social Unconscious.  
(Experience of the same sex in the ancestral line)
- R. P. Racial Personality or Personal Soul.

the degeneration of the Psyche from the *intuitional* to the *material* or *social* level. But *apostacy* in the psychic sense, as meant by me is a very rare phenomenon while progress is the general rule. Even when there is change from one formal religion to another, there is often progress although outwardly it might appear as degeneration to the followers of the religion renounced by an individual. The reason for this is that certain religions permit a fuller play of the faculty of intuition.

This amounts to saying that certain positive religions are objectively more satisfactory from the psychological point of view. With this aspect of the question, however, we are not here concerned. Apostacy consists in the shrinking of the higher activities of the mind and the development of the lower forms to an unduly larger extent.

The diagram on page 168A illustrates roughly the relation of the Psyche to the reality around it and the inter-relation of the different activities of the mind, and may also casually show the significance of apostacy.

Spiritual reality is all around us, but it can be directly felt only when it comes directly into contact with the *spiritual unconscious*.

All different boundaries are different in the case of different individuals, and increase or decrease according to the co-operation of two factors *conscious will* and the *pressure of the spiritual reality on the unconscious*. When (1) or (2)

increase they may leave very little space for the third. Similarly an undue development of anyone of the lower modes of activities may affect adversely the development of the higher. But the reverse of it is not necessarily correct. The diagram requires a little more detailed elucidation.

The Psyche which is represented by this diagram is mainly composed of two elements:- (1) conscious and (2) unconscious. Each of them appears under a number of forms but the different forms can mainly be divided into three chief classes. Each of the three forms of consciousness have their corresponding counterpart in the unconscious region. Surrounding the three aspects of consciousness and the material unconscious are the material and concrete objects of all sorts. Round the social unconscious and a part of the spiritual unconscious is the *social and racial unconscious*. It is here that the *cosmic ideas* and the experiences of our ancestors inherited by us are preserved and by pressing the *unconscious* force themselves on our consciousness during the sleep generally and during the waking hours only if the power of intellectual concentration is sufficiently developed. One form of the latter is *ecstasy*, which is practised by mystics and sufis. But if the *spiritual unconscious* is exercised through *Intuitionnal concentration* or communion with the Eternal Reality or the Creator, then one gets *prophetic dreams* if the attention is directed towards this form of unconscious during the sleep, and *revelation* if the attention is

directed towards it during the waking period. Both are the forms of *prophecy*, only that in the case of the majority of people this kind of intuitional concentration is more likely during the sleep when consciousness is not diverted towards immediate requirements of material or social nature. The most important point to be noted, however, is that the Psyche is surrounded on all sides by spiritual reality, some portions of it being directly in touch with it, the others only indirectly. Consciousness is capable of knowing it only indirectly, as it can know it through its material, the grosser aspect. But if it turns inward, then it finds reality nearer to itself. The *spiritual self* which is the deepest part of Psyche is directly in touch with the *spiritual reality*.

The *persona* in the diagram is represented by the outer rim of the whole of the consciousness and a part of the unconscious. The personality is wider or narrower according to the length of the line which it touches, and deeper or shallower, according to the greater or smaller part of the unconscious which it touches. Usually it is only a small part of the unconscious which is actually touched by the *persona*, the total unconscious never being reached. The *line of persona* as it appears from the diagram is not always even; there are depressions, fissures and uneven points in it. These uneven spots mark the abnormalities or idiosyncrasies of our life and character. It is these uneven spots that mark the *personal equation*. In other words, these are our angles

of adjustment to the reality that marks our *individual personality*. These depressions, fissures or uneven spots of the personality are in the long run determined by the *angularities of the unconscious*, specially by the *adjustment of the spiritual unconscious to the spiritual reality*. All irregularities in the adjustment of this relation are actualised in the form of whims, caprices, errors, crimes and even sins in the domain of conscious activity. Thus all activities of life are at bottom controlled, guided and directed by the deepest spiritual impulses of the human Psyche, which in turn is controlled and guided by its mode of contact with the spiritual reality surrounding it from all sides. Hence the source of energy, activity and movement in the universe is only one and that is the *spiritual reality*.

Another remarkable aspect of the Psyche is its *unity*. In spite of its multifarious and manifold activities, desires and interests it is *one* and its oneness is its normal and most important characteristic. *Unity* is the *essential nature of the psyche*. It is *unity* that makes all its activities possible, because from pure *diversity* deprived of *unity* no activity but pure confusion can result. Similarly, it behaves in the presence of all its experiences as if there was a continuous and persistent unity in the whole reality around it. Just as the *diversity* of the unconscious is regarded as unity and the conscious and the unconscious are together regarded as a whole, similarly the

objects of sense, of intellect and of intuition are believed to form a sort of *synthetic unity*. The deeper we go in the unconscious regions, the greater the feeling of unity. The reality known through intuitional experience is much more unified and systematised than the experiences of the sense or intellect.

The feelings of unity even in the intuitional experiences are more or less clear and strong according to the spiritual progress of the Psyche experiencing them. That person is at the highest level of intuition whose perception of unity is most clear. There will be reflected a unity and uniformity of conduct in all his thoughts, feelings, words, deeds and beliefs. In proportion to the unity implied in all the forms of self-expression will be the strength of his character. The stronger the character of a person the more dependable is he under different circumstances, and the greater the constancy and eternity in his conduct. In this way the character of a person becomes unified like the eternal spiritual reality around the Psyche. The unity of character acts and reacts upon the unity of the objective reality, leading to the eternal survival of the *intuitional self* which drags along with it all the material and social experiences that had led to the development of the intuition in us. In this sense survives human life after the bodily death of the organism.

## APPENDIX

Herein I propose to mention a few of my dreams which came out to be true almost word by word in my future life. The list would become quite long if I were to state all the dreams that I have experienced ever since 1918, the year from which I began to devote my attention to them and keep a record. It is from this time onward that I have felt a slow and steady progress of the spiritual power or Intuition in me. I have stated only those dreams which on analysis support some definite part of my theory.

Such dreams as have been stated by various investigators like Freud, Myers, Rivers, Miss Calkins and others, have been referred to in the main body of the book. Here I am appending some dreams of ordinary individuals published in the different papers from time to time.

### **The Prophet of Arabia seen praying.**

In October, 1918 I saw the first dream which was the turning point in the history of my spiritual life and which for the first time awakened a sense of spiritual reality in my mind. On 3rd October in the morning I dreamt that I, with a small child in my arms, along with one Mr. K., approached a small apartment with a small door. It looked like a small hut and had a raised wooden platform. On one side of this platform was a small wooden bench and on the other side of it was a small wooden stool on which was placed an earthen pitcher presumably full of water. My companion and I entered the



apartment through the small door and found an extremely handsome, tall and awe-inspiring person offering his prayers on the wooden platform. We sat on the wooden bench waiting for the gentleman to finish his prayers. The person who was offering his prayers in the fashion of a Muslim was so awe-inspiring that as an expression of respect for him we could hardly raise our eyes to stare at his face and were therefore, sitting there with our eyes pinned to the ground. We seemed to have a feeling in our mind that the person offering prayers was the Prophet Muhammad. When the Prophet finished his prayers and performed the last ceremony of turning his face towards the right and the left, we got up from our seat and advanced towards him. I advanced ahead of my companion and presented the young child in my arms to the Prophet, addressing him in Urdu, which can be translated in English, "Sir, this son of my humble self is here to be sacrificed for you," on which the Prophet touched the head and the shoulders of the child affectionately without speaking a word. Then my companion and I turned back with our eyes bowed down.

The dream was so vivid that I could remember and reproduce accurately the minutest details of the figure of the person I had seen praying and of the things and the situations perceived. I was puzzled since I had no child till then, having been only recently married. As to the identity of the person, whom I had seen praying in the dream, there was no doubt in my mind. Firstly, because in the dream

I had a clear consciousness of the feeling that I was in the presence of the Prophet Muhammad whom I had seen in that dream for the first time. Secondly, because the next day when I met my teacher and master from whom I learnt a good deal later and related to him the features of the person whom I had seen in the dream, he told me that I had verily seen the Prophet as his features described in Traditions, of which I had studied nothing so far, were exactly identical with those described by me. Nearly five months after this dream I lost my wife with the expected child. It was only then that I could understand the full significance of the dream, and particularly of the word *sacrifice* that I had used in the dream. The dreams that I experienced after this almost always came out true in my future life, sometimes to the very minutest detail. This dream was extremely vivid and left a very clear impression on my mind. It was perhaps because my soul was stirred to its very depths at the loss of my dear wife that the experience connected with this event of shocking grief left a lasting effect on my memory. Else, for many nights continuously I had seen direct dreams concerning the imminent death of my wife herself during her illness, but they did not impress me so much at the time of their occurrence. The only explanation that I can give of the important part played by this dream in the regeneration of my spiritual life, is that it was due to the personality of the holy Prophet, whom I had seen offering prayers in such an inspiring manner. Somehow or other

after this incident it so happened that I began to record such experiences, though irregularly, and read the Qur'an. I thought that all this change was due to my passion of searching after the truth and not in any way connected with this dream. It was after long reflection that I was able to connect the two events, viz. the dream and the regeneration of my spiritual life. From that time onward I felt the slow development of some spiritual power within me, which at that time I could hardly name, and which I have called Intuition in this book and elsewhere. The consciousness, that I possessed some power in a greater degree than others, was slowly developing in my mind. I could perceive, think, concentrate and understand better and clearer than others, who were around me and whom I could judge. I also began to feel that prayers could help this power to develop still further.

### **Dream of the Tomb of my Grandfather.**

My grandfather was a very religious minded person. He had lived upto the age of more than ninety and was of excellent health up to the last moment of his life. He died in the latter part of the year 1919 and was buried at his native place. Nearly eight months after his death, when I was at Aligarh, I saw him one night in dream. He was in a large garden resting under a tree with a small knife in his hand similar to the one that he was accustomed to use during his life-time for the purposes of graft

calling loudly the name of Allah as he was wont to do in his life. In front of him stood a big palace. He raised his right hand towards the western side of that building and said, "Sonny, this side of my house has fallen down," to which I replied "I shall get it repaired." I was really wondering what could be the significance of this dream, till after finishing my examination I went home. One evening I went to visit his tomb and found that the western side of his tomb, exactly the side he had shown me with his hand, had crumbled down. On enquiry from the guard I learnt that it had crumbled some two months before, from which I concluded that this must have occurred nearly about the time I had seen the dream. As promised in the dream, I got the tomb repaired within a few days.

### **Dream of illness of my Wife.**

In March 1920 on the 12th night I saw a very vivid dream. My annual examination had commenced that very day. At about the middle of night my late wife appeared in my dream and I heard her crying in agony due to a severe attack of smallpox. I woke up with anxiety, but satisfied myself by thinking that it was perhaps the recurrence of the memory of my late wife who had died of smallpox. But when on the 20th of the same month I went back home after finishing my examination I found that my wife, whom I had married in the latter part of the year 1919 and who was staying at home with my parents was still suffering from the after effects of a

severe attack of smallpox. On a thorough enquiry I learnt that on the 12th night there was the crisis of the disease, but my father refrained from informing me, lest the news might upset me, and thus cause my failure in the examination. The important part of the dream is that about the middle of the 12th night my wife's condition was very critical and she was almost unconscious. This dream has helped me to understand the relation between the dream elements experienced in the past and its function concerning the events to be experienced in future.

### **Dream of my success.**

In the year 1923 after my M.A. examination I went back to my native place. I was waiting for the declaration of my result when on the 17th night of May I saw a dream that I had received a post card on which only I/M was written. A passing thought came to me, of which I could not be sure at that time, that perhaps this was a happy premonition of my M.A. result. About three weeks after this dream I received a post card from a friend of mine from Aligarh, conveying to me that our results were announced and that I had stood first among the successful candidates in my subject. When I received this post card, I was surprised how I could fail to understand the significance of the dream at the time of its occurrence. But this has often happened that I have failed to understand the full significance of a certain dream until its contents have

been fully realised in actual waking life, excepting when I am told by some voice or sight or some other indication in the dream itself about the meaning of that dream. For the same reason, whenever I have experienced a certain dream within another dream, one has always helped me to understand clearly the full meaning of the other. The reason for this failure to understand a dream is obvious and throws great light upon the explanation of the function of dreams, which I have briefly given above, that the *dream is the result of intuitive suggestion*, while its *interpretation* unless it is a part of the dream itself, *is the result of intellect*. Therefore, the interpretation of dream does not carry the same certainty and assurance with it, which is the characteristic of Intuition. Even if the intellectual calculation is correct to the extreme, it cannot completely be divested of doubt and othersidedness which is the distinguishing mark of intellect. I have, already dealt with this point in the main part of this book.

The year 1923 was important for me from the point of view of dreams. Having completed my educational career I was on the verge of entering some profession. During the period of four months, i.e., between April and September I saw two more dreams which were very vivid and were, in a large measure, connected with the development of my spiritual life.

### **Resurrection Dream I**

One was the dream of simple *resurrection*. In the month of June probably on the 22nd night I saw a dream that there

was a very vast level plain. All round me, people in very large numbers were running in all directions without anybody caring for another. Everybody seemed to be anxious only about himself, and would not stop to speak with another. Anxiety, pain and fear of punishment were apparent from the face of every one who passed by me. On questioning, it was shouted out to me that the *Day of Judgment* had come. But the shouting of these people who cried out, and the behaviour of all present was such a clear indication of the extreme pain and anxiety that my heart began to beat loudly and my sleep was disturbed for the rest of the night. The whole dream was such a clear picture of the Day of Judgment as represented by the Prophet Muhammad that whenever I read about it in the Qur'an I am often reminded of this vivid dream of mine. As this dream was a forerunner of my spiritual resurrection, thenceforward I began to feel an instinctive attraction towards the moral good and repulsion for evil. I am sincerely waiting for the actual fulfilment of this dream when the dead slumbering souls may be quickened to life around me and have a keen desire that I may be able to perform my little bit towards the realisation of this end. At this time when I am writing these lines I feel that this dream is slowly being realised.

Later on, I found out on enquiry that certain other friends of mine, whose names I need not mention, also had seen resurrection dreams similar to that of mine in one form or other, usually before the beginning of their career. A

student of mine Mr. F. told me that he too, had, seen a similar dream. Another student of mine one Mr. M. saw a very vivid and detailed dream of resurrection only a few days back.

I personally believe that resurrection dream in some form or other has been observed by a very large number of spiritual persons and that their spiritual progress has usually started with this vision. In almost all the positive religions of the world, *resurrection* has usually been emphasised and its account varies in clearness, and richness of details according to the spiritual progress of the founder of that religion. Christ is said to have referred to it very clearly, but Muhammad has given such clear and rich details of this occurrence that their appreciation leaves no room for doubt about the spiritual eminence of this personality. Another point that is remarkable in the teachings of Muhammad concerning resurrection, which he began to emphasise in the early days of his prophethood, is the identity of *Resurrection* and *Judgment*, while according to the teachings of Christ as implied in his parables, it appears that he believed them to be two separate facts developing on different lines. If you want a clue to understand the reason of this difference in the teachings of Christ and Muhommad, I may suggest that it was due to *the former's neglect of the Law*. The deep spiritual significance of resurrection is the awakening of the sleeping soul within us to the consciousness of its relation with the Ultimate Reality or the Creator's Consciousness,



while that of Judgment is the strengthening of the ethical faculty or of the capability of distinguishing between good and bad, right and wrong. The former is the starting point of Intuition and the latter of Conscience. Both of them are ultimately one. Intellectually they can be regarded as different while intuitively both are the expressions of the same spiritual energy. Christians, partly because Christ was persecuted by Jews in the name of Law and partly because the legal judgment of the Pharisees had become a blind instrument of self-aggrandisement, began to emphasise *resurrection* at the cost of *judgment*. The result was the neglect of the Law and all that it helps to develop within the Conscience. Consequently, the whole Christian doctrine, without a strong support of a definite standard, drifted into a rudderless mystic supernaturalism and ended into a set of superstitious dogmas. Muhammad was conscious of the failure of the Jews as well as of the Christians, so he started with the teaching of a coming Resurrection which would also be the Day of Judgment. He started with the awakening of the soul within us by reminding it of its deep and inseparable relation to its Creator in the form of a belief in the Divine Unity and the efficacy of prayers, and he ended with poor-tax and Khilafat or the establishment of the Heavenly Kingdom on earth. The dream of Christ was actually and practically realised by Muhammad. The coming of the Kingdom of Heaven could never be possible without remedying the defect of the neglect of the Law which was implied in the teachings of Christ.

Muhammad emphasised both of them equally and as a matter of fact taught their identity. It was for this reason that his message contained both the Injil (spiritual blessings or good tidings) and the Law or Shari'at. It was only the presence of the Law in the teachings of Muhammad that could justify the *Jihad* or practical efforts of his followers for the establishment of the reign of law, which alone could lead to the realisation of Christ's dream of the coming of the Kingdom of Heaven. The Law of Moses to which Christ claimed to subscribe was too brief and old to be sufficient. With these deep spiritual matters, however, we have nothing to do in this small book.

### **Resurrection Dream II**

A few days after this dream of resurrection I saw another dream which was as vivid as the previous one and which coupled with the first completed the awakening of my soul. It was on the morning of the 6th July that I saw this dream. There was a very large gathering of people who were all watching the dance of a beautiful dancing-girl, in a spacious theatre specially decorated and embellished for the occasion. The dancing-girl was clothed in rich attire, and all sorts of people rich as well as poor were watching her dance. It seemed as though I was in search of this dancing-girl, because when I saw her dancing in that theatre I felt a great desire in my heart to watch her dance. I sat in one corner of that theatre and began to watch her dance with wistful eyes.

After a short while she came and sat in front of me, gathering her skirt round her loins and told me that if I wanted the water of immortality it was lying in a phial, under my pillow at my house. Having been pleased by this news that I could get the water of immortality, I left the theatre immediately and hurried back to my house. Once again she began to dance to the enjoyment of the people whom I had seen sitting there, and so graceful was her dance that after every few steps I was casting back glances to look at her. When I reached home, I turned my pillow upside down and behold ! there was a small phial filled with clear limpid water. I took possession of this phial and was greatly delighted with it, and then fell asleep in the dream. Soon after I heard a voice in sleep that this phial of the immortal water was the Qur'an and this dancing-girl was the world and the people enjoying her dance were the ordinary human mortals who being preoccupied with the wordly affairs, had no idea of the eternal pleasures of the life to come. I woke up with feelings of extreme pleasure within me.

### **Dream of my Calcutta appointment.**

In 1926 the Government of Bengal laid the foundation of The Islamia College, Calcutta, for the higher education of Muslims. I applied for one of the posts in this institution. During the month of June there was an exchange of letters and wires between myself and the Government of Bengal regarding the salary, but there seemed to be little chance of

agreement. The college was to start its teaching work from the 2nd July and I received no reply till the 26th June. I had given up all hope of being appointed, for I thought that the salary demanded by me was not acceptable to the Government of Bengal. On the night of 27th June I dreamt that I met an elderly gentleman, hitherto unknown to me, and he said to me "You have come from Aligarh, we want you to help us in running this institution on the lines of Aligarh and for this purpose we will give you charge of the hostel, of the Students Union etc." I woke up from the dream rather puzzled. On the 2nd of July when the college had actually started functioning I received a wire from the Government of Bengal accepting my demand regarding salary and desiring me to join immediately. Within two days I started for Calcutta and took over the charge of my post on the 6th. On the same day I went over to see one Maulvi A. who was then in charge of the Bengal Mahammedan Education. I was wondering whether I had seen the old gentleman somewhere. As soon as I introduced myself to him, saying that my name was such and such and that I was coming from Aligarh, he uttered exactly the same words that I had heard somebody speaking in my dream at Aligarh on the night of 27th June. As soon as he uttered those words, with an intuitive flash it occurred to me that he was exactly the same person whom I had seen in the dream.

### **Dream of the cure of Colic Attacks.**

Shortly after going to Calcutta in July 1926 I began to get repeated attacks of colic. This disease continued to

trouble me till March 1927. The College was closed for Ramazan vacation and my colleagues had gone to their respective native places. I alone was staying at Calcutta for collecting funds for the poor students of my college. Four days before the 'Id I was preparing to go home in order to celebrate the festival with my parents. The luggage was packed up and the seat was booked by the Punjab Mail, that left Howrah at 8 p.m. in the evening. Suddenly at 4 O'clock in the afternoon the colic pain started and for two days I was suffering terribly from it. The railway seat was cancelled and going home postponed. One day before the 'Id at about 2 O'clock in the afternoon, when I offered my midday prayers I was thinking within my mind that on account of this disease I could neither go home nor perhaps would be able to join the 'Id congregation the following day. After that I lay down to take a little rest and fell asleep. I saw a vision that the Prophet Muhammad (peace be on him!) came and sat in front of me. In his hand was a large glass of milk, half turned into ice-cream and half liquid, with a piece of bread in it. He put that glass to my mouth. I sipped a little out of it under the belief that it was intended as a remedy against my colic. Then the vision disappeared. When I awoke, my mouth was extremely sweet and when I spat the saliva was white as it is usually after taking milk, although I had not taken milk that day at all. My condition began to take a turn for the better. In the evening, when my

medical attendant came to visit me, he was extremely surprised to see me so much improved, since in the morning I had a severe pain. It is now seven years and a half since I saw this vision and the colic has never attacked me ever since.

It will not be uninteresting if I point out how the sequence of events was arranged on the material plane. In the month of May of the same year when I was going home for the summer vacation, I stopped at Aligarh for a day. There a pretty big stone came out with urine. The stone was sent to the medical authorities at the Medical College Hospital, Calcutta, where it was analysed and a medicine was prescribed with a view to check the formation of that stone again. This medicine was used by me for about six months. So, the physical explanation of the stopping of the colic attacks is quite clear and a person who does not believe in the spiritual universe can easily catch at this straw. He can say that the frequent repetition of the colic was due to the presence of this stone. When it was removed from the organism the disease ceased, specially when its formation in future was stopped by the use of the medicine. Nevertheless, it supports my theory of dreams, that the vision was intended as a *provision* of the ceasing of the hell-disease for good.

### **Dream of my Bombay Appointment.**

In April 1929, my father and I had both retired to bed in the same room at about 11 p.m. after offering our

night prayers. A few minutes after the lights were put off, and darkness reigned in the room, I saw that the room was suddenly illumined up by a flood of soft light. The Prophet Muhammad (Peace be on him!) came and sat on my cot and told me "Allah has issued an order of your transfer on promotion by so much amount." I felt exhilarated. The vision soon disappeared, and when I opened my eyes and looked around, it was all dark. There was neither moon light nor electric light, nor any other kind of light visible. Within one year after this vision Ismail College was started and I was appointed on the staff of this new institution.

### **Dream of the Garden of Paradise.**

In the last week of August 1933 at about 10 p.m. I had just gone to bed after night prayers. I had hardly closed my eyes when a big gate appeared in a vision. Behind this gate I could see a vast garden, and on the front frame of this gate were inscribed three large words. The first word I read clearly, the second was seen only as a passing shadow, while the third word escaped reading altogether, as the whole scene appeared to be moving fast. I was sorry for missing the third word which I could not read at all and the second which I had forgotten by now. I closed my eyes praying to Allah that this vision might be repeated, because I had a feeling in my mind at that time, that the gate was that of the Garden of Paradise, and the words inscribed on it the passport to entry in the Garden of Bliss. Suddenly the vision

reappeared and I read the three words clearly. I shouted to my wife, waking myself with a little effort, to note down these words lest I should forget them again. But when she came with pen and paper I knew the words thoroughly as if they were indelibly inscribed on the tablet of my mind. The words were (1) *Hilm* (Forbearance) (2) *Sabr* (Patience) (3) *Ita'at* (Submission.)

If I go on describing my dreams that came out to be true with regard to my actual life, it will form a voluminous book by itself. I have stated only those dreams of mine which are either of general public interest or have been intimately connected with my personal career. In a way all the dreams described are related to my personal progress. I will now mention a few dreams of others which were published in the newspapers at different times.

### **The Dreams of Coming Death**

(1) The following dream was published in The Times of India of 23rd December 1931, under the heading "Woman Mauled By A Tiger."

A remarkable instance of premonition of impending death as predicted in a dream was narrated in the course of evidence tendered at an inquest into the circumstances leading to the death of an aged hill woman mauled by a tiger.

Witnesses testified that some time before the tragedy the deceased had a dream in the course of which she had seen a tiger suddenly appear at a particular spot in the village of



Gauniyarau where she lived. The tiger had suddenly turned into a man who had threatened her. From that time the woman was positive she would meet her death either at the hands of a man or be killed by a tiger at the particular spot indicated in her dream. The dream affected her to such an extent that the residents of the village were convinced that she was demented.

Recently the woman was grazing cattle in a *nullah*, the spot where she thought she was to meet her death according to her dream, when a tiger suddenly sprang out of the undergrowth and mauled the woman to death. Two of her children who had accompanied her fled to the village for help. About twenty villagers armed with axes and lathis came to the nullah and recovered the body, part of which had been eaten by the tiger.

Capt. L. H. Niblett, City Magistrate Naini Tal, who held the inquest passed a verdict of death caused by being mauled by a tiger.

(2) In the Bombay Chronicle of October 22nd of 1933 the following was published under the heading "How Sister of Elizabeth Barrett had Premonition of Death."

One of the letters of Robert Browning, the poet, included in the collection of Mr. Thomas J. Wise which has been published by John Murray, tells a strange story of the death of Arabel, sister to Elizabeth Barret Browning and the other innumerable Barretts of Wimpole-street. Arabel

was ill, but the doctor declared that there was no immediate danger. Browning had his own convictions and Arabel died, actually, in his arms. This was in June 1868.

Now observe this incident of 1863 related in a letter from R. B. to Isa Blagden :

You know I am not superstitious—here is a note I made in a book. "Tuesday, July 21, 1863. Arabel told me yesterday that she had been much agitated by a dream which happened the night before Sunday, July 19 ; she saw Her (i.e., E. B. B.) and asked: "When shall I be with you?" The reply was, "Dearest, in five years," whereupon Arabel awoke. She knew in her dream it was not to the living she spoke, and her question referred to her own death. In five years, within a month of their completion.....! I had forgotten the date of the dream and supposed it was only three years ago and that two had still to run. Only a coincidence, but noticeable."

### **The Dream of winning the prize**

(3) In the Bombay Chronicle of 29th October 1933 under the heading "Bombay Man's Irish Sweep Dream Comes true," the following was published in the words of Mr. Parpia, who had won the prize, when interviewed by the representative of the Chronicle:

"I gave the nom-de-plume "Dream" because a few days before I took the ticket, I dreamt that I had won the Irish Sweep. Somehow, I felt that this nom-de-plume would bring me luck, and it has," said Mr. Parpia.

### **The Dreams of plots and characters**

(4) In the Indian Literary Review of September 1932 was published a fairly long article on "Novelists on their Dreams. Does Inspiration come while they sleep?" In this article Mr. Horace Annesley Vachell, Mr. Beverley Nicholas, Miss Radcliffe Hall, Mr. W. B. Maxwell, Miss Ruby M. Ayres, Mr. E. Temple Thurston, Mr. William Gerhardi, Mr. Thomas Burke, and Miss Marjorie Bowen had described their personal experiences with regard to the formation and suggestion of the plots of their works in dreams. Briefly the impression that can be gathered from their description can be summed up by saying that somehow or other the suggestion of the plot or at least of some important scenes or characters of their novels had come to them in the dream.

### **The Dream about a departed soul**

(5) I will finish the description of the dreams experienced by others by stating a wonderful instance of Intuition which occurred only a few days back. A servant of mine had left two of his daughters in his native village in U. P. and one of them died of Pneumonia. When he received a letter from his home to the same effect, he concealed the news from his wife who was ill, so that the news might not kill her. The night immediately following the day of receiving the letter from home, she woke up at about the middle of the night crying and woke her husband telling him that all was not well in their village, that she had seen a terrible dream of death,

that some of the female members of her family either her mother or one of her two daughters had died. But her husband did not even then break the news to her lest she should break down.

All these dreams indicate that any specific development of the power of Intuition is not necessary to get dreams relating to material or social self. But the Universal or Moral dreams of general public interest are usually experienced after the development of Intuition and the reawakening or resurrection of the Spiritual Consciousness.

There are a number of human beings, who eat, drink, dress, attend offices, cinemas and theatres and procreate without having any idea of eternal life. Their soul slumbers deep within them. It is only after the spiritual resurrection that they come to know something of God, eternity, love, conscience and judgment. Once their soul has awakened, this world and its goods lose all value in their eyes. Unlimited worlds are displayed to their vision and they become the residents of the eternal world with unlimited pleasure within and peace without. They become the humble servants of their Master, quietly, unquestioningly carrying out His commands. They will all be united as if by one string of love on the final Day of Judgment.

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